

THE CHRISTIAN CENTURY

Why Shouldst Thou Fear!

If the sun has hid its light,
If the day has turned to night,
If the heavens are not benign,
If the stars refuse to shine—

Heart of man lose not thy hope;
Door, there's none that shall not ope;
Path, there's none that shall not clear;
Heart of man! why shouldst thou fear!

If for years should be thy quest,
If for years thou hast no rest,
If thou circlest earth and sea,
If thou worn and weary be—

Heart of man lose not thy hope;
Door, there's none that shall not ope;
Path, there's none that shall not clear;
Heart of man! why shouldst thou fear!

—FREDERIC E. DEWHURST.

CHICAGO

The CHRISTIAN CENTURY COMPANY

358 Dearborn Street

THIS WEEK OUR SERIAL STORY, "UNTO THE LION'S MOUTH."

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LIBERTY, MO.

Since the dedication of our new church, February 17th, the work here has been taking on some very hopeful aspects. The Sunday School is being thoroughly graded, and is fast becoming a very efficient factor in the life and work of the church. Much of this new impulse is the result of the Bible School Institute held by our State Superintendent, Dr. J. H. Hardin, during our dedication week.

The baccalaureate sermon before the Senior Class of Liberty Ladies' College will be preached in our church here, May 19th, by Dr. Palmore of St. Louis. On the same day, Graham Frank, our pastor, will preach the sermon before the Senior Class of Wentworth Military Academy at Lexington, Mo.

The 1906 meeting of the Missouri Christian Lectureship will be held with the church here.

The June luncheon of the Ministers' Alliance of Kansas City and vicinity will be held here, Friday June 7th. This is one of the most pleasant features of the year in the work of our Western Missouri preachers.

THE THINGS THAT ABIDE.

Palaces and thrones decay,
Holy temples pass away,
Kings and priests live but a day;
Truth alone abides.

Fame shall perish as by blight,
Wealth but comes to take its flight,
Might must yield to greater might;
Love alone abides.

Armies in their blood shall lie,
Nations proudest soon must die,
Worlds shall fall into atoms fly;
God alone abides.

Thomas Curtis Clark.
Saint Louis, Mo.

Greater San Francisco

"And behold, Jehovah passed by, and a great strong wind rent the mountains and break in pieces the rocks before Jehovah; but Jehovah was not in the wind; and after the wind an earthquake; but Jehovah was not in the earthquake; and after the earthquake a fire; but Jehovah was not in the fire; and after the fire a still small voice." (Hebrew, "a sound of gentle stillness.")
(I. Kings 19:11-12.)

Six hundred thousand people in San Francisco, Oakland, Berkeley and Alameda, together with a million and a half now in California and eighty millions in the United States have had shaken into their experiences and burnt into their memories the eighteenth of April, 1906.

One year has passed, and with it many of the appearances of desolate waste and direful want. Perhaps in no other city of the world have there been undertaken and accomplished such huge tasks of material up-building in twelve short months. Paragraphs would lengthen into pages, and pages into chapters and books if one should essay to tell the tale of construction and reconstruction. Then many were asking if the City of the Golden Gate would ever be rebuilt: To-day all agree that soon it will be, far more massive and magnificent than ever before.

San Francisco felt the earthquake, saw the fire, and heard the still, small voice of Jehovah. Never again in her history will sin be so rife, shame so insolent, crime so common; never again will vice flaunt itself so brazenly, lawlessness parade unmasked, and a long-suffering people exercise that complacent patience that ceases to be a virtue. She has learned by an experience never to be forgotten that "The mills of the gods grind slowly, but they grind exceeding small." She has demonstrated for herself that "Whatsoever a man soweth, that shall he also reap." Hand in hand with material rebuilding there will be moral upbuilding, and the new city will be founded more substantially and constructed more securely in the solid masonry of commerce and character, in the reinforced concrete of steel structures and civic righteousness. The fateful day will be commemorated in many ways; the public schools and offices will be closed, the labors of multitudes will cease, the mammoth Merchants' Association will spread a banquet for a thousand, and the Church Federation will hold four union services in different sections of the city. At the great Calvary Presbyterian church, Robert Lord Cave, pastor of the West Side church, will deliver the memorial address for the Western Addition, and Prof. Sturgis of the First Church, will speak at the meeting in the Mission.

Dr. Hiram Van Kirk has resigned as dean of Berkeley Bible Seminary, and the trustees have accepted the resignation, to take effect August, 1908.

F. E. Winter recently supplied the Berkeley pulpit one Sunday.

Dr. R. P. Shepherd gave a valuable and interesting course of lectures on Teacher Training, before the State Sunday School Association at Fresno, April 10-13. He will also be one of the chief instructors at the institute to be held at Mt. Hermon August 11-14.

Brother Masterson has relinquished his studies in Berkeley Bible Seminary for a year, to preach for the church at Paso Robles.

Oscar T. Morgan of Santa Clara, and M. W. Harking of San Jose, are doing fine work according to reports.

"The Pacific Christian," under the direction of the Berry Brothers, is deservedly popular.

Brother Joseph Shields, for thirty years a true minister of the gospel, now lives in San Francisco, and is a potent factor for good in the West Side church.

Dr. Crozier, returned missionary from Assam, India, preached recently at the Alameda church. Under the efficient leadership of P. C. Macfarlane, this congregation is progressing along all lines. Their new building will soon be completed. You should have part with them in their heroic sacrifice.

Has your church sent an offering for California Reconstruction? Have you sent a personal gift? The old "First Church" has its new building half done and they are trusting in you, as God's children and their brethren, to help them defray the cost. If you could come here and study conditions as did Secretary George B. Ranshaw, you would not only give, but help him and Secretaries Wright and Muckley to raise at least fifty thousand dollars to put into this field for the construction of churches and the support of preachers, no missionaries, for every man of us is a missionary. Do you know that San Francisco has four hundred thousand people, and we have here four preachers, one preacher for every hundred thousand people! Think of it! And yet at our State and National conventions we deliver great, high-sounding orations about evangelizing the cities! Our secretaries make reports and prepare plans to take the cities for Christ! We read in our journals that we are no longer to be provincial and rural, but are to storm the centers of population!

May God have mercy on our poor souls!

The City Board of Evangelization of Greater San Francisco held its quarterly meeting April 8th. Dr. H. L. Rigdon, presiding. Splendid reports from ten churches about the Bay gladdened all hearts. Vallejo has bought a lot and with God's help proposes to build. Brother Hushaw, formerly in the Hawaiian Islands, is their faithful minister. South Berkeley church was helped by the board to raise at once a thousand dollars demanded on its lot. West Side gave two hundred and other churches in proportion. The brethren of all our churches are united in spirit and purpose and we predict great things as the result of their combined efforts.

There have been twenty additions at West Side the past few weeks. Robert Lord Cave has just closed a series of seven Sunday evening sermons on "The Man Christ Jesus," treating of his ministry, message, mission, resurrection, personality, influence, identity. The church made an Easter offering of four hundred dollars to be paid on the mortgage debt. All departments show progress.

Robert Lord Cave.

The Christian Century

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No. 17.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THE CATHOLICITY OF OUR PLEA.

If our plea is not synonymous with Christianity as a whole it is not a scriptural plea. If it represents a part of the Christian gospel, or consists in emphasis on certain doctrines and peculiar interpretations of chosen passages of Scripture, to the neglect or exclusion of other principles as clearly taught in the New Testament, it is not a catholic plea or an adequate gospel. There are three marks of catholicity that distinguish the holy catholic church, at all times, and in all places.

1. A catholic creed.
2. A catholic name.
3. A catholic spirit.

There are likewise three marks of a sectarian plea or church.

1. A sectarian creed.
2. A sectarian name.
3. A sectarian spirit.

The problem which confronts us for solution is an honest and thoroughgoing application of these marks, positive and negative, to what we call our plea, and to ourselves. Are we catholic and unsectarian in the creed we preach and practice? Is the old contention true that our peculiarity is that we have no peculiarity? Does our creedal foundation measure up to the dictum of St. Augustine, What all Christians, at all times and in all places, believe? Do we stand for Benjamin Franklin's sermon in the Gospel Preacher on "The Course to Pursue to be Infallibly Safe"? Mr. Franklin demonstrates in this sermon that the fundamental position of the Disciples consists in the essentials of Christianity held by all Christians, and that consequently the adoption of these principles concerning the way of life and salvation held by all, make up the course to be pursued for infallible safety. On the contrary, the belief of dogmas and the acceptance of peculiar interpretations outside of these, believed by some and rejected by others, is the course to be followed to be infallibly mistaken, and palpably sectarian. The way of the catholic faith is the way of life and certainty and a blessed unity. The way of a common salvation and the common denominator of the Christian religion, is the way of unification and world evangelization. Have we always been true to the historic contention of the fathers at this point?

Many of our preachers have been mistaken at the vital point of what constitutes sectarianism. The words "sects" and "sectarians" in Disciple terminology has too often referred to religious bodies who hold and teach erroneous doctrines, as measured by their interpretation of the Scriptures. People who are mistaken about some of the doctrines they teach may or may not be sectarians. If these errors are not made too much of and are subordinated to things vital and fundamental, there is little or no sectarianism worth speaking of. If on the contrary these erroneous doctrines, of minor im-

portance as they usually are, are elevated into a place of equality or superiority to the essential truths of our holy faith, and are hammered on by preachers and religious journals, and made the foundation of a new denomination, or the catch words of an old one, this is the quintessence of sectarianism whether the doctrinal contention be true or false. Theological sectarianism is a matter of emphasis more than a matter of error. You can take the truth, the whole truth and nothing but the truth, and by wrong accent and misplaced emphasis build it into a sectarian creed for a sectarian church. This kind of sectarianism fills up to its full measure Douglas Gerrald's definition of dogmatism, "Puppyism come to maturity."

If Christ is the catholic creed of Christianity as that creed finds expression in Peter's confession at Caesarea Philippi, "thou art the Christ the Son of the living God," the Disciples have been the modern pioneers in grounding catholicity in the right place, and in furthering the supreme emphasis of a rational religious creed where it rightfully belongs. It is highly probable that we are not always consistent with this declaration, nor with the apostolic interpretation of it, and it is still more probable that our wabbling minds do not always reach out correctly to the implications of this comprehensive confession of faith, but certain it is, that the person and character of Christ constitute the divine basis of a catholic faith and the holy catholic church.

If Christ is the catholic creed, Christianity is the catholic name. Historically, universally, and literally Christian is the name of all individuals and organizations that fight under the general banner of what the world calls Christianity. All denominations, including Greek and Roman Catholics, call themselves Christians in general, but they call themselves something else in particular, and this particular appellation is sectarian and not catholic. Our peculiar temptation is to denominationalize and sectarianize this universal term. If we apply the terms Christian, Disciple of Christ, Church of Christ to ourselves, not including, but excluding, other Christians, disciples, and churches of Christ, we are using these sacred terms in a sense as denominational and as sectarian as Baptist, Methodist, or Presbyterian. To speak as one of our preachers recently did of a man leaving the Church of Christ and joining the Baptists, is to use the designation Church of Christ in a more offensively sectarian and denominational sense than the term Baptist. The application of the catholic name to individual believers, congregations of believers, and the whole body of believers on earth, is both legitimate and unsectarian. Christians, Churches of Christ, and Church of Christ exhaust the scriptural and catholic import of these terms. To apply the name of the whole body, in any exclusive sense, to a part of it, is to sectarianize and uncatholicise

the holy name by which we are called. If the body of people known as Disciples of Christ or Christians regard themselves as a church or the Church of Christ they are as denominational as any and more sectarian than most. If they regard themselves as a spiritual movement within the church, to restore the lost unity of the body, by a return to New Testament Christianity, calling themselves Christians or disciples individually, churches of Christ congregationally, and as a whole a part of the universal body of believers, the catholicity and unsectarianism of the plea is easily defensible.

The most important mark of all must be dispatched in a closing sentence, the catholic spirit. It does not follow because a man thinks he has the truth that he is not a sectarian. A man may be theoretically and theologically infallible, and at the same time a rantankerous, razor-back sectarian in spirit. Truthing it in love is one of the most significant of Pauline phrases. We must not only truth it, but we must truth it in love if the world is to believe in the unsectarianism and universality of our plea. The cultivation of the catholic spirit of charity, sympathy, and brotherhood, and a large humanity, is one of the pressing needs of the hour.

J. J. H.

WHAT WILL YOU DO?

It is significant that Dr. Aked, the new pastor of the Fifth Avenue Baptist church of New York, in his first sermon on coming to this country, made reference to the problems which arise because of the great inflow of foreigners. This feature of American life must loom big to one like Dr. Aked, who, with open and wide vision, comes here moved chiefly by his desire to share in the future of America.

If there were no other reason for home missions this one of our millions of aliens would be sufficient. Suppose every one of our preachers could be put down on Ellis Island for a few hours to watch the trooping immigrants arrive by the thousands. Can you imagine what a rousing, firing message would be sounded from every pulpit on the first Lord's Day in May? If elders and deacons, Sunday school officers and teachers could spend a few hours in gazing upon the incomers from a hundred lands the May offering from our churches would astonish the nation.

But there are other causes for which home missionary funds must be gathered next month. What about the new fields of the West? What about work for the negroes in the South? What of missions in the mountain districts? Have you heard the appeals from our churches in the East? Have you seen any of the conditions in every city?

These are questions and problems which will not down. "There are many ways of putting out a fire, but shutting your eyes is not one of them." What

are you going to do about these problems? Will you lend a hand for home missions May 5? R. L. H.

FULL PEWS.

Frequently in the quest for pastors, churches voice a desire for a preacher who will fill up the pews and bring the young people back into the church and Sunday school. One of the most promising features of church life among the Disciples is the increased activity in work for the Sunday school. The young people are being led within the circle of church life and influence in great companies by the phenomenal growth of schools in every one of the central states. In almost every case we believe it will be found that the pastor gave impetus to the greater Sunday school activities. He stands back of the enterprise ready in giving good heart to workers in any needful hour. But no preacher builds up a great school alone. Such are made possible only when the man in the pew discovers that to him as well as to the pastor falls the task of bringing back the young people and filling up the ranks in the Christian Endeavor and Sunday school. We are learning how to multiply the capacity of the preacher by enlisting larger numbers of men in church work. Some people assert that we have too many preachers. Not too many, but too many who work alone. Not too many preachers, but too few laymen who will perform their whole duty in preaching the gospel. Not too many pastors or Sunday school officers, but too few parents who really believe in church training for their young people. When indolence of church members gives place to industrious seeking for room in the ranks of workers and criminal negligence of parents moves them to real interest in young people the church pews will be full and great Sunday schools will not be exceptional.

PEOPLE OF NOTE.

Gipay Smith is in a two weeks' campaign in Providence. He will soon sail for England.

Fanny J. Crosby, the blind hymn writer, has just celebrated her eighty-seventh birthday.

Rev. Thomas Spurgeon has resigned as pastor of Metropolitan Temple, London, Eng.

Dr. C. B. Spencer, editor of the Central Christian Advocate, and his wife are abroad on a European trip.

Bishop Galloway of the Methodist Church, south, has fully recovered his health after a long illness.

Edward Everett Hale, the chaplain of the United States Senate, has just passed his eighty-fifth birthday. He began to preach in 1842. He is still active and vigorous.

Prof. William Ramsay of England has started on another protracted visit to Asia Minor. His researches are expected to result in further revelations on the history of the early churches.

The Presbyterian Church has a new secretary of Foreign Missions, Rev. Stanley White, for twenty years pastor of the Presbyterian Hillside Church, of Orange, N. J. He takes the position made vacant through the retirement of Dr. F. F. Ellinwood, owing to advancing years. Mr. White is a son of Dr. Erskine N. White, secretary of the Presbyterian Board of Church Extension.

The Rev. Thomas Law, secretary of

the National Council of the Evangelical Free Church of England and Wales, is now on his way to this country. On his arrival at New York he will be welcomed as the guest of the National Federation of Churches, 81 Bible Touse. Dr. Sanford, the secretary of the Federation has in charge the itinerary that will give Mr. Law an opportunity to meet the ministers and laity in New York, Providence, Boston, Chicago, Pittsburg, Washington, Philadelphia and other cities.

COMMENTS IN BRIEF.

The Lutheran church in this country is growing rapidly in membership and liberality. Last year several synods revised their figures, which reduced their membership by 20,000, yet the net gain for the past year was larger than ever, 97,935. The combined communicant strength of Lutheranism in this country is 1,940,274. The accessions come in large number by immigration from Denmark, Norway, Sweden and Germany.

A request from Bishop McQuaid of Rochester came before the Roman Catholic archbishops of this country in session in Washington. Approval of his plan to provide headquarters for the church's students at Cornell University was sought. It was decided that the present was not an opportune time for such an indorsement or for an appeal to the church at large. The proposition, however, indicates the alertness with which the Catholic church is looking after the interests of students in non-Catholic higher schools of learning. We rejoice that the Disciples have already recognized the value of university centers as strategic points, in provision for Bible chairs and schools beside many universities.

THE BAPTISM OF JESUS.

Prof. Hiram Van Kirk.

Doubtless Jesus in his quiet home in Galilee followed with interest the phenomenal rise of his relative and fellow-religionist, John the Baptist. Even if there was no regular connection between the families, which is unlikely after the birth omens (Luke 1:41-42), the news would carry rapidly in the apocalyptic circle in which both were homed religiously. Thus it was natural that while the crowds were coming (Matt. 1:5; Matt. 3:5-6), Jesus should come out also to see this notable personage (Matt. 11:7-9; Luke 7:24-26). He had been preceded by other Galileans (John 1:35, 40, 43-45), among whom were Andrew, Simon, Philip, Nathaniel, all of Bethsaida or Capernaum. With these Jesus was destined to become acquainted in the company of John (John 1:37-51). At the Jordan, Jesus approved of the work of the Baptist, and declared himself as desirous of receiving the rite (Mark 1:9; Matt. 3:13). The unique dialogue which followed has been preserved to us only in the First Gospel (3:14-15). It belongs to the secondary tradition, and shows that John and Jesus had some previous knowledge of each other. John recognized the superiority of Jesus (whether in character or official dignity is not said), and hesitated to perform the rite: "I have need to be baptized of thee, and comest thou to me?" (Matt. 3:14). But Jesus quiets his misgivings by the simple request: "Suffer it now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15). The rite was then performed according to John's custom.

This dialogue is the only hint we have of the purpose of Jesus' baptism. The question immediately arises, Was this baptism for the remission of sins as with the multitude? From our later knowledge of the character of Jesus we would certainly infer that it was not. But freedom from sin does not necessarily imply the absence of all sense of moral want, and Jesus may have come very much as any other pious Israelite. At least temptation came in Jesus' experience soon after baptism. He could not now be true to himself without submitting to the rite. In what sense this act contributed to righteousness we cannot determine. Whether the word *dikaosune* is to be taken in its current Jewish sense (Matt. 1:19; Luke 1:6, 2:25; Mark 2:17; Matt. 9:13; Luke 5:32), or in its later Christian meaning (Rom. 1:17, 3:10), cannot be determined with dogmatism. It is likely that the first is the proper meaning, and that in baptism Jesus recognized a divine command (Mark 11:30), and as such wished to submit to it from the Jewish spirit of obedience. See Schurer, Div. II, Vol. II, p. 128. His later emancipation from the Law may have been the result of his later experiences. At least Jesus gives the sanction of his own personality to the rite of the Baptizer, and this act remains as a permanent testimony of the religious value of form and ceremony, even in Christianity itself.

Berkeley, Cal.

EVENTS OF THE WEEK.

The New York assembly passed a bill providing for a flat rate of two cents a mile on railroads in the state.

Earthquake shocks destroyed a number of towns in Mexico. The death list will exceed one hundred. Relief for the stricken towns has been sent from Mexico City.

The President accepted the resignation of Gov. H. J. Hagerman of New Mexico and appointed in his stead Capt. George Curry, governor of Samar province, Philippine Islands.

A bequest of \$500,000 was made by Miss Sarah Ropes, who died recently in Salem, Mass., for the work of the Swedenborgian church in Ohio.

The government filed suit in Boise City, Idaho, against the Barber Lumber company to set aside patents involving 40,000 acres of timber land in Boise county. Fraud in securing title is alleged.

The town of Iloilo, capital of the island of Panay, and the second city in size and importance in the Philippines, was destroyed by fire. Twenty thousand persons are homeless as a result of the fire.

The Rev. C. F. Aked, new pastor of the Fifth Avenue Baptist church of New York, arrived from Liverpool, England. He extended an invitation to working men and shop girls to attend his church.

Major Charles E. Woodruff, surgeon U. S. A., declared sunlight increased disease, insanity and suicide. His theory will not make the major popular in California.

King Edward of England and King Victor Emmanuel of Italy exchanged greetings on board the Italian royal yacht in the harbor of Gaeta, Italy.

More than three hundred members of the Vienna Maennergesang Verein left Vienna for the United States, where the singers will give concerts in the largest cities.

Correspondence on the Religious Life

George A. Campbell

Don't you think we ought to be like the Christian Scientists, and talk and think only about the good?

No! There is far too much evil in the world. To ignore it would be to treat life in a fragmentary way. To be true we must see the world as a whole and so order our thought and word. To school ourselves to see alone the beautiful is to lull ourselves into a false security.

Generally speaking it is wise to be positive rather than negative, to be cheerful rather than morose, to be hopeful rather than pessimistic, to talk about the good rather than the bad; but entirely to banish the evil from our concern is to build for ourselves an unreal and superficial ideal system that will not measure with the facts of life. Jesus was scathing in his condemnation of wrong. So was Paul; so was Luther; so was every past reformer. So is every man of to-day who is succeeding as a transforming force. Construction is necessary and of course the final good; but no one will build a new edifice until the old is torn down. The forces of evil are gigantic. To ignore them is foolishly to blind our eyes. Ruggedness of character is not of the sunshine alone. The storm must be faced. To flatter and fondle may be well enough; but the stern realities of life make real battles necessary. If "the devil is a vacuum" he is nevertheless a vacuum over which we must be mightily concerned. Chicago spends \$115,000,000 annually for liquor. Stop and let your imagination have range till the full force of that brief sentence possesses your soul. The sorrow of it all will make your soul sick. Will you cease to think about the awful state of affairs that can tolerate such a waste, entailing as it does untold human tragedies? Will you content yourself by saying "Let us think alone about beautiful Chicago, its extensive parks, its great buildings, etc., etc."? No! If you be Christian, you must be concerned with the ugly and hurl yourself against it. We need men of iron to-day, men of reckless abandon, men of prophetic fire. No namby-pamby aesthetic philosophy will do the work. Not nice words, but thunderous words are needed.

In one of his poems Tennyson tells of an artist who "lost salvation for a sketch."

"A glorious thing is prudence and they are useful friends,
Who never make beginnings until they see the ends.
But give us now and then a man that we may make him king,
Just to scorn the consequence and just to do the thing."

Let us have men who will let themselves go.

The Present Day Emphasis.

What should be the dominant note in the church of to-day?

Truth in its entirety should be taught and lived to-day as ever. Nevertheless each age has its peculiar problems and therefore the specially accentuated Gospel of one age falls on dull ears of another. Our message for to-day is being made plain to us by all that goes to make the present what it is. If one part of the Gospel is to have more stress than another there is no doubt in my mind where the emphasis ought to be put to-day. The second commandment needs to be re-interpreted and re-applied. The

church has had theology enough for a time, it now needs more brotherliness. Our religion needs focusing in our brother man. Right faith terminates in love. Vision, if Christian, leads to doing.

If I read the moments of the time aright this law of love is having great attention from the non-church forces. In fact the church is being charged by them with neglect of human interests. It must prove itself not guilty, or if guilty and if it is to continue to represent the heart of Christ, speedily come into his passion for suffering humanity.

Two Books.

Last week I read two books. On every page of one the trite religious words, God, sin, free-will, Christ etc. frequently occurred. In the other from beginning to end, none of these had place. Only once did the writer mention religion. And yet I am not sure but that the latter book had more of the religion of Christ than the other. The former was filled with hackneyed platitudes; while the other bled over the real problem of banishing the inequalities of our race. The author's one reference to religion and the church is interesting. He refers to a certain man who was very prominent in Dr. Joseph Parker's London Church and who was a very close friend of the doctor's, as the individual who introduced after fierce opposition, cigarettes into England and besides foisted upon America and England many other injurious proprietary articles. He adds that Dr. Beecher's Church was supported by some men of like ethical business minds. Now doubtless these men were kindly, likable men who likely professed to accept the second commandment. But in reality all their effort in a business way was not to help; but to injure their fellow men. Their faith did not result in an intelligent love. It wanted present day focusing.

Certainly anyone who is familiar even to a small extent with present day literature must be tremendously (I use a very strong adverb) impressed that men outside of the church in all lands are agonizing for the inculcation in human hearts and the reorganization into social life of this Divine word, "Thou shalt love thy neighbor as thyself." It seems to be upbreathing from the very earth, to be the Divine afflatus dropping from the skies. It is God going up and down the earth determined to usher in the democracy of man. He has knocked at innumerable authors' doors and has been let in.

He has not passed the churches by; and in this I hear the rumble of readjustment. He has been admitted into lodges and labor unions and societies of all sorts and sizes. Thousands of buttons of peculiar designs worn by men and women of all nations tell the story of the struggle for brotherhood. The kingdom of love is encircling the globe. So the message peculiar for our time is made for us by the "Zeit Geist." That is stirring us out of dead formalism to vital human concern.

The church has heard the challenge. If it refuses to suffer with men then it has made the great refusal, and has turned away from the future and fixed its eyes upon the deadness of the past.

It will not do so. With its leaders it will have regard to the neighbor who is ever the man in need.

Two Suggestions.

Surely no city pastor fails to be impressed that the struggle to exist often strikes the individual to earth and fills him with despondency. Just this week a good industrious woman in telling me of her life led me to see that the brightest spot in it all was years ago when she had got together eight dollars in the bank. Another said "my family needs one hundred dollars of dentistry and I haven't a dollar for it." Another was sick and had nothing.

The first suggestion therefore is that the church must come to mean something to these. Jesus fed the people and then preached to them.

The second suggestion is that our body as a whole ought to have some one man, like other religious bodies denoting his time to bring about a better relationship between the labor organization and the church.

Well's New Book.

I commend this week R. G. Well's book "The Future in America," as a suggestive though somewhat cursory view of our national life.

Let our sentence be from Spurgeon, "If we truly trust God he is, in the beginning, better than our fears, then better than our hopes, and finally better than our wishes."

I wish to thank all friends for appreciative words. Please send all correspondence to Austin Station, Chicago.

PAUL'S FAITH.

By H. H. Peters.

In most of the modern books on theological subjects one comes into contact very frequently with such doctrines as, Oneness of God; the Fatherhood of God; the Transcendence of God; the Imminence of God; and the Incarnation of God. In much of this literature there is an effort to appear original or new. The other day after passing through a noted book, and having my attention called to a number of these leading doctrines, my eyes fell upon a statement from the Apostle Paul in the fourth chapter of Ephesians. Here it is: There is "one God and Father of all, who is over all, and through all, and in all." And here are these five doctrines given in great plainness by Paul. First, The Oneness of God, "One God." Second, The Fatherhood of God, "And Father of all." Third, The Transcendence of God, "Who is over all." Fourth, The Imminence of God, "And through all." Fifth, The Incarnation of God, "And in all."

Dixon, Ill.

In the past eleven years the Home Board has dispersed the bounty of the brotherhood to the amount of \$831,099.88, and in that time has organized 970 churches, baptized 58,286 persons, gathered 48,071 into the churches by letter and otherwise. This is a great record, and if larger offerings were made to this work on the first Lord's day in May of each year far greater work could be accomplished. We sincerely hope that our preachers everywhere will bear these great facts in mind and set the work of the Home Board before their congregations in the remaining days before the offering.

"Cribbed, Cabined, and Confined"

W. J. Dawson, in his "Evangelistic Note," the chapter "Christ Among the Common Things of Life," says, "Let us build three tabernacles," said the wondering disciples on the Mount of Transfiguration, and the speech betrayed a tendency of thought which was in time to prove fatal to the church. The Christ without a tabernacle, the free, familiar Christ of the Lake or the wayside was everybody's Christ, but the moment Christ is shut up in a church, or a tabernacle, He becomes the priest's Christ, the thinker's Christ, the devotee's Christ, but He ceases to be the people's Christ."

Do these pregnant words find any illustration among the Disciples of Christ? Are they not both history and prophecy for us? Is it not the selfishness and unselfishness of the church? Is it not the secret of life and death to the church? Luther restored the Bible; Calvin restored God; Wesley restored the Holy Spirit; Campbell restored Christ, and we as a people, by our public utterance and literature have put Christ as the very soul and center of our plea. We make him the creed of the church—the only head of the church—loyalty to Him the only test of fellowship. We are boasting of doing all this; how are we doing it? Are we making Him the Christ

C. A. Freer

of the tabernacle, the convention platform, the study, or are we going to make Him the Christ of the lake, the wayside, the store, the home, the shop, the slums, the people's Christ? In short, are we going to be a practical missionary people whose greatest glory shall be the bringing of Christ to the people? Our missionary activity must be the answer.

The time is now here for the enlargement of our program. We need to take our Christ to the world! Our tabernacle and convention platform proclamations have been very strong on the Christ as the world's greatest need. Conviction is more strongly or universally held among us. We need to keep hold of the idea. But, O my brethren, we need a great awakening in activity in taking Him to meet this need. We have the ability in abundance. If we know, and do not, do we not sin? We "strike twelve" most everywhere except on a missionary offering. Sometimes we hit about three.

The missionary offering is the pulse beat by which we know the real heart power in taking the Christ of the tabernacle to the wayside! We need a great body of wayside preachers. There must be business and professional men who will go largely without expense. But

for the new territory, the growing cities, we must have the man trained and have all his time. There must be Home missionary money to support him. The American Christian Missionary Society is our great clearing house through which all this must be done.

We are a wealthy people—very rich. The cries for help, cries for the wayside Christ are simply appalling! What are we going to do about it? Our secretaries are very modest men. They only say \$200,000 for Home Missions this year. But what is that among so many? About 16 cents from each one of us! O God, enlarge our vision. Lead us to see our ability. Help us to know our privileges. May we really understand that the more we take our Christ to the people the more we will have Him in the tabernacle. O brethren, let us study over this great question. Let us enthuse our people till on Sunday, May 5, 1907, will see the beginning of greater things among us. We ought to have one hundred new Living Link Churches that day. We ought to rally heroically to the need with \$100, \$50, \$25, \$10 and \$5 gifts. Let us redeem ourselves and show that we are disciples of the Christ indeed. \$200,000 for Home Missions this year!

C. A. Freer.

Painesville, Ohio.

Among the New Books

HAPPINESS.

The Steps of Life. Carl Hilty. The MacMillan Co. \$1.25 net.

The Way to Happiness. Thomas R. Slicer. The MacMillan Co. \$1.25 net.

It is encouraging to notice that amid our search for riches, knowledge and power there are coming to be many voices calling us to something higher. Important as our material prosperity may be it cannot of itself give lasting satisfaction. What we need is life properly and proportionately emphasized. The MacMillan Company has done good service along this line by issuing two splendid volumes on happiness, viz.: *The Steps of Life*, by Carl Hilty, and *The Way to Happiness*, by Thomas R. Slicer. Those who read the former essays of Prof. Hilty will certainly be glad of an opportunity to read further after this "spiritually minded man of the world." We think we detect a deeper spiritual note in this more recent work; but its finding power is not less.

In "The Way to Happiness" Mr. Slicer has given us a very fresh, sane and helpful treatise of a very old theme; but until the way is plainer to the most of us we need such exhortations. The author makes it the duty of every one to be happy. He says: "There is no path to any of the highest experiences through the intellect alone. . . . We must have lift of soul." The positive part of the volume dealing with altruism, worship, the home, etc., is especially strong. The reading of such books as these will make the search for happiness more sane on the part of some, and more urgent on the part of others.

Patrollers of Palestine. Rev. Haskett Smith, M. A., F. R. G. S. Imported by "The Patrollers of Palestine" is a very readable book. The method pursued by the author gives is more human interest than usually is found in works on Pales-

tine. The author, a recognized Oriental scholar, represents the Palestinian journey as undertaken by a company of typical travelers. Each throughout the journey is known by his sobriquet as the Sheikh, the Archbishop, the Fossil, the Euthusiast, the Matter-of-Fact-Man, the Pessimist, the Angel, the Malaprop, the General Nuisance, the Gusher and Monte Carlo. The general discussions of this typical group under the guidance of so well an informed orientalist as the Shiekh holds the attention of the reader, even though he knows little about the Holy Land. But neither is it a work to be passed over by the more scholarly. The viewpoint adopted is that of modern scholarship. At times the Shiekh is represented as converting the Conservative Archbishop and the Fossil-Don far more easily than they are changed in real life. Not often, however, does the humor of the writer cause him to slip into such errors. It is to be regretted that Dr. Smith did not live to see the publication of this worthy work.

The Substance of Faith. By Sir Oliver Lodge, D. Sc., L. L. D. Harper and Brothers. \$1.00 net.

Sir Oliver Lodge is one of the greatest living scientists, and when he turns aside to write of religion we are anxious to know what message he brings. The book is in the form of question and answer. The question usually but a line. And then follows a brief answer of a few lines. The answers are followed by sort of a commentary of as many pages.

The first question and answer are:

Q.—What are you?

A.—I am a being alive and conscious upon this earth; a descendant of ancestors who rose by gradual processes from lower forms of animal life, and with struggle and suffering became man.

This might be written by an agnostic evolutionist; so we turn over the leaves for further light. We are, of course,

presuming that some one will read this who has not hitherto had acquaintance with the author's religious position.

In answer to the question as to belief he writes:

I believe in one Infinite and Eternal Being, a guiding and loving Father, in whom all things consist.

I believe that the Divine Nature is specially revealed to man through Jesus Christ our Lord.

I believe that the Holy Spirit is ever ready to help along the way towards goodness and truth.

These two answers which two decades ago did not seem possible of harmony are to-day given by most thinking people. The book of this leading scientist ought to have a wide reading.

The Spirit of Labor. Hutchins Hapgood. Duffield and Company. \$1.50 net.

Anton, whose biography the author traces in this work, is a Chicago labor leader; but not one who has ceased to work at his trade. In his early manhood he spent several years tramping; but finding himself after varied experiences in a Texas jail for some minor offence, and realizing his friendless condition he writes and proposes marriage to a girl friend in Iowa. Some time after the marriage they locate in Chicago where he finds work at his trade as woodcutter and gradually comes to be an important personage in his union. Anton throughout is an interesting character. He is always rebelling against restraint and authority. As ways of escape he tries Socialism, Single-tax, Philosophical anarchism and agnosticism; but fails to find any of them just to his ideal. His hatred for the church somewhat softens in his later years. Anton has very pronounced ideas; but is lacking in a judicial temper. In the latter he takes special joy. If Anton is an embodiment of the spirit of labor, then the spirit needs more light and less heat.

Pilgrims of India

Annie Agnes Lackey

It is a bright winter morning in Deoghur, and we hear the continual thud of drums for the pilgrims are coming in great crowds and men go out for miles to meet them and to drum them into the temples. Looking away toward Jessidi we see a zizzag line of pilgrims moving along over the fields toward Deoghur. Just now a group is passing us. There are men and women—all walking and carrying their baskets which contain bottles filled with sacred water from the Ganges. This is to be poured over the idols as an offering. They have spent weeks, months and, in many cases, years, in weary journeyings but this morning the weariness is almost forgotten for the "House of the Gods" has been reached and a few moments more there the pilgrims will catch a glimpse of Baidyanath's temple dome as it appears above the trees in the distance and at the right there will go up a united shout of "Victory, victory to Baidyanath!"

Group after group have been passing and still they continue to come. There are all classes and conditions of people and they come from every part of this great land, but all are impelled by a common soul hunger for that which, they can never find in Hinduism, however far they may go and whatever hardships they may endure.

Only a few days ago was celebrated the marriage of Mahadeo and the goddess Parbatia and to-day the domes of the two temples are joined by many bright, silken cords which wave to and

fro above an excited, blinded crowd of people waiting inside the temple court yard to get a vision of the great god. The temple bell is kept ringing for worshippers are constantly coming before the idol. Ganges water is being poured over the gods, while flowers and other offerings are being placed before them. Out from one of the temples flows a continual stream of filthy looking water and from time to time people drink from it for though foul, it has flowed over the idol and so has power to cleanse from sin.

Leaving the din and the sickening sights of temples and temple worship, we pass on toward the camping ground of the pilgrims. On the way we pass the sacred Fank on the banks of which stand the great old pipal trees and many beautiful palms and in the waters hundreds of worshippers are bathing before entering the temples. But here we are now on the camp grounds. We are in the midst of great multitudes of people who know nothing of a Savior from sin. We take our stand and as we begin to sing a hymn in Hindi, the people begin to gather and in less than five minutes we have a crowd about us waiting to hear the story, which is told to them and many gospels are told. Thus we go from place to place on the grounds and so reach many people during the day. But at such a time we long for more missionaries to reach the great mass of people. Of course there are those who

do not seem to care to hear and some who do not listen because of fear of the priests, but there are those in every crowd, who listen with eager, hungry faces. The people cannot understand why we are selling books for only one pice. They think we do it for merit and even when we assure them that selling books brings us no merit, they remain unconvinced. Here comes an old, white-haired man, who examines a gospel, asks the price, then, finding it to be only one pice he hands me three pice saying: "I can not read but I will take three and distribute them for merit."

The day is almost closing now and even while we stand talking and selling gospels the darkness gathers and here and there all over the grounds we see large lights flaring up and people are singing weird songs about these fires. They have put all their sins committed during the past year into baskets and now baskets, sins and all are being burned up.

The darkness grows deeper and we must leave the field until the morrow. As we turn homeward our thoughts are of the deep, deep night of ignorance and superstition which surrounds India's people and we long for the time when the Light now beginning to shine in India, may spread until the whole land shall be flooded with its rays. "Jehovah will arise upon thee and His glory shall be seen upon thee. And nations shall come to thy light and kings to the brightness of thy rising."

Deoghur, India. Annie Agnes Lackey.

SAVE AMERICA BY SAVING THE CITY.

The apostle Paul was the great general of the church of the first century. He planned to conquer provinces by striking at the great cities. When he had gained a foothold in one of these, he would leave an army for the conquest of the surrounding territory, and then press on into another province. This is the method that is adopted in the evangelization of non-Christian lands. This must also be the method for making Christianity effective in our own land.

America is rapidly becoming a nation of great cities. These will constitute the strength or weakness of our national life. America's future leaders, in politics, education and business will come from the cities rather than the rural districts. Immorality and corruption in these places mean national disaster. Christian manhood and high standards of morality in these places mean national honor. As we love our country we should do our best to so establish the cause of Christ in these great centers of influence, that they shall stand for righteousness rather than corruption and dishonesty. The Christian church is American. It had its origin here and it is American in spirit. That being true, we, above all religious bodies owe it to America to help redeem these cities.

There is pouring into our country from the old world a million immigrants a year. Most of these, with proper training will become useful citizens, but left to the vices which surround them in the colonies where they settle in the great cities they will become a national menace. An army of nearly 20,000 a week is landing upon our shore, and en-

camping in our cities. They must be Americanized; they must be evangelized and the Disciples must take their place with the other religious bodies in this work.

Then for our own sake we must increase our efforts in the large cities. We must adopt the policy of the great general of the first century and advance upon the provinces through these central points.

A. W. Fortune.

Chicago, Ill.

NEW ZEALAND LETTER.

By Hugh T. Morrison, Sr.

There are about fifty congregations, large and small, of our people in this colony, but many of them are so small that they can scarcely be called churches. They are mere squads of brethren meeting together for the breaking of bread which is most praiseworthy upon their part. Narrow views of the current reformation, too much discussion over trivial matters and a lack of far-sightedness in securing good up-to-date houses of worship in good localities have been among the principal drawbacks to our cause in this as well as in some other countries. None of the churches in the colony are strong enough to wield the influence they should be wielding when we consider the fact that our work had quite an early start in the colony. The Tabernacle Church in Dunedin has the largest membership and that, if I mistake not, does not exceed 400.

One week ago L. F. Stephens and wife of Washington state reached this city. These good people are among our most successful evangelists. They were in a number of successful meetings with us

where I labored before coming to this colony. I have induced them to come and evangelize in this part of New Zealand for at least one year. When they are through here we may complete the circuit of the globe together. Should we be so fortunate as to be able to accomplish this we will expect to take in Pittsburg as a kind of an ending to the trip. The Stephenses are now in an interesting meeting in Newtown, one of the largest suburbs of this capital city.

Since my coming here a year and a half ago, I have induced the church where I labor to sell their old property and strike out for a better house of worship in a better locality. The new building is now under way and will be the most up-to-date house of worship owned by our people in the colony. We expect to dedicate it about next July or August. Then we expect to have a campaign led by Stephens and wife that will stir the city from centre to circumference.

Wellington, March 12th.

We cannot pick a handful of mud out of the gutter and throw it without soiling our own hands. We cannot repeat a disagreeable piece of gossip about our neighbors, even if it is true, without soiling our own tongues. Is it not better to keep clean hands and a clean heart?—J. R. Miller.

Harry G. Hedden recently accepted the pastorate of the church in Carneiro, Kas., preaching half time. The church has taken on new life and a vigorous growth, especially in the Sunday school. Our own Sunday school and the Methodist united in sending a delegate to the state convention in Chanute, Kas.



CHAPTER I. APOLLONIUS.

"Go not into the market place this morning, Apollonius; you are worn and ill."

The speaker, a woman of more than ordinary beauty, was addressing her husband, an evangelist of the church in Ephesus. He was a tall, pale man with dark eyes, who looked affectionately at his wife while he brushed the crisp locks back from his face and fingered lovingly a roll of Scriptures he held in his hand.

"Go not into the market place this morning, Apollonius," she repeated; "you are worn and ill. Spend the day in rest, and with better strength you shall go forth to-morrow, and God through Christ in his Holy Spirit will give you a tongue of fire that you may conquer the evil one. Spend the day in rest."

Her voice was soft and pleading.

"And while I rest," asked Apollonius with gentle insistence, "will Aristius rest? Nay, the philosopher in his pride and arrogance, in his heathen blindness, will utter yet more and more blasphemies, and will turn from the knowledge of the truth yet more and more of the youth of this fair city. Therefore," he declared with something like exultation, "I will not rest, Constantia, but will preach the Gospel of our Lord."

"And what of the hateful Epirus, the silversmith and idol-maker?" persisted the wife. "Has he not threatened to stir up sedition against you for your stout words against idolatry, even as once in these very streets, they did against the Apostle, Paul? And then, even if your life is not taken, how angry will the prefect be, for they declare that wherever the Christians preach there is rioting and disturbance, even though the Christians raise no hand to strike and let the wicked blow fall twice and yet twice again on either cheek ere they resent! You know how vengeful Epirus is and hot against you now. Wait! Wait! To-morrow his passion will have cooled somewhat; therefore, spend the day in rest."

"And what fear I the sedition of Epirus," declared Apollonius stoutly. "If he take my life will he not take it for the sake of the Gospel? If I give it, will I not give it even as he whom the mob slew on Calvary, for those whom he loved and for those whom through Christ I have come to love? No, Constantia. Death for me would be sweet if it come while I tell the Gospel story; therefore I will not rest."

So saying Apollonius made ready to depart. But Constantia held his hand and, failing in argument, had recourse once more to the tremulous pleading of love. "But you are worn and ill with much prayer and labor," she repeated softly, persuasively.

Apollonius turned to her once more abruptly, though with a pleasant smile, and asked: "Constantia, do you remember the Christian's hope?"

"Even so," she answered, her voice becoming steady.

"Tell it to me," he said, "with your own beautiful lips."

She began to quote from the Scriptures, then paused. "No," she said, "let me read, that I may give it word for word."

She drew the roll of Scriptures from the bosom of her husband and found the place where it was written: "And when he had said these things, as they were looking he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold two men stood by them in white apparel, who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

"This," she said, rerolling the Scripture, "is the Christian's hope."

"Well said," declared Apollonius with fervor, "this is indeed the Christian's hope. He shall come! He shall come, Constantia! Did he not say, 'Watch and wait, ye know not the day nor the hour.' 'In a moment when thou thinkest not?' O Constantia, he may come to-day! He may come before noon! He may come before night! He may come before the morning light shall break upon the earth. Since that hour when I confessed my Lord and came up from the regenerating bath, I have most longed to see the great and notable day of the Lord! When he comes shall he find me with empty hands and silent tongue, the while men and women die unprepared to meet him? No, Constantia, No! For the sake of the Christian's hope I will not spend the day in rest. Did not the great Apostle to the Gentiles write even unto us Ephesians an epistle wherein he said, 'For we are his workmanship, created in Christ Jesus for good works, which God afore prepared,

that we should walk in them?' 'Created for good works.' Those are his very words. I saw them only this morning as the hand of the great Apostle traced them upon the sacred page. Think of it! My eyes beheld the very roll of papyrus that his holy fingers once clasped, and good Bishop Onesimus laughed and chid my enthusiasm as I pressed the sacred characters to my lips, saying: 'The roll is nought; the ink is nought; Paul is nought; Onesimus is nought, and you, Apollonius, are nought; but Christ is all and in all.' Aye, so say I now; 'Christ is all and in all,' and I was created in him for good works! To such good works I go now, and you shall pray that I may be given strength to bear down the haughty Aristius in debate, and that the stones of Epirus may fly wide of their mark and strike down some child of Satan instead. No—may fly wide of their mark, and if any child of Satan be at hand, that he may hear the gospel message and turn and live. Farewell, Constantia, and may God bless you and me, not for ourselves, but for the gospel's sake. To your chamber, lass, on your knees beseech the good God for strength for me, and pray that Christ may come to-day."

Just then little Euthumos, a merry child of ten, but slender and small for his age, came running up to clasp in roguish glee his father's hand, and to have a farewell kiss. The father swept him up impulsively in his arms and pressed him to his bosom, crying, "Euthumos, cheerful is your name, and cheerful is your merry heart." He kissed him; then held the boy a foot away and scanned his face thoughtfully as if reading the pure innocent soul of childhood.

"Constantia," he asked, "do you not remember how Jesus took little children in his arms even as thus I hold Euthumos here and blessed them and said, 'Of such is the kingdom of God,' and again, 'Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein?' This is our work; that we may persuade men to come as little children in innocence, in truth, in beauty, in humble submission, in perfect trust, in newness of life, to the feet of Jesus. Jesus! Jesus of Nazareth!" He trilled the word ecstatically upon his tongue, and continued, "Oh, how I love to read of him in the gospel of the great John of Capernaum and of Ephesus! But better still, I love to hear the saintly Bishop Onesimus tell over the words as he caught them in the speech of John, who himself had told them to Onesimus in the accents of Jesus. Oh, that I might know him as he is! Oh, that he might come to-day! And when he comes, Constantia, may he find you teaching the little one, the rosy cherub of good cheer, Euthumos, in whose eyes swim the mystic depths of his dear mother's soul—may he find you teaching him to say, 'Our Father who art in heaven, hallowed be thy name, Thy kingdom come, Thy will be done,' and may he find me standing in the market place and crying, 'Repent ye, repent ye, for the Kingdom of Heaven is at hand.'"

"Adieu, Constantia! Farewell little Euthumos! Pray 'Thy kingdom come!'"

As the evangelist, pressing a last kiss upon the lips of his wife, turned to go, a shrill cry rang through the apartment.

"Apollonius! Apollonius! Word from Onesimus! Go not into the city to-day, nor into the market places. Epirus stirs the people to wrath. With sticks and stones they lie in wait for thee."

The voice was that of Hypatia, his wife's mother, and the good woman appeared breathless and much perturbed as she confronted the evangelist.

"Go," said Apollonius promptly, "and tell Bishop Onesimus we ought to obey God rather than man. The Lord may come to-day." Then, as he attempted to pass her, she flung herself upon him; but he shook her off gently, saying, "Hypatia, cling not thus to my arm; betake thy withered lips to prayer. Pray, 'Thy kingdom come.'"

"But the command of Onesimus!" persisted Hypatia.

"Go tell Onesimus to pray, 'Thy kingdom come,'" rejoined the evangelist. "As for Apollonius, say to him that in the name of God and Christ he goes into the market place to hasten the coming of the kingdom by preaching Christ into the hearts of men. I am strong for all things in him who empowereth me."

With a sweet smile, and a glad proud look, Apollonius waved adieu to the wife and child, leaving the aged woman standing still in an attitude of protest. The door closed and his quick nervous steps grew fainter and fainter in the street until the sound ceased altogether.

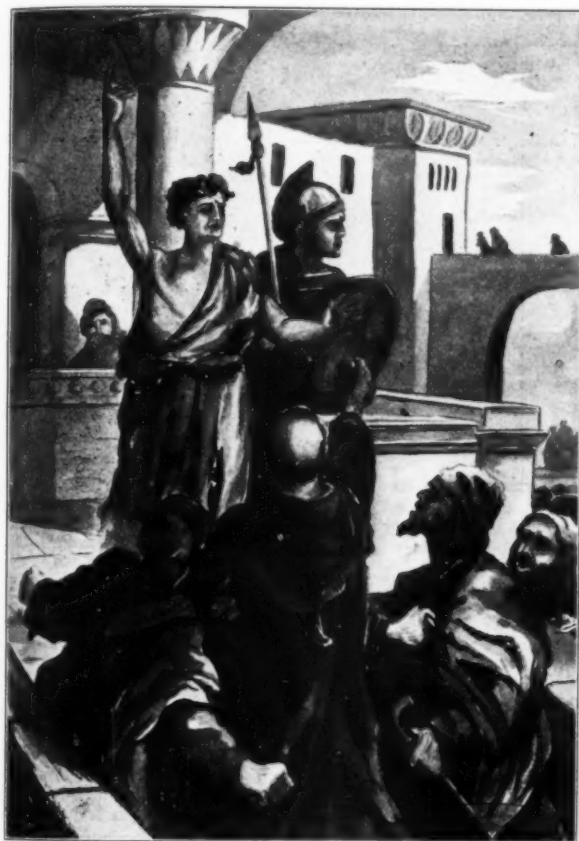
For a moment mother and daughter looked into each other's faces in blank silence. Constantia spoke first.

"Mother," she said, "I do not know how nor what it is, but I have a strange feeling in my breast. I doubt not but that the Lord of Heaven come to-day."

"Ah, daughter," said Hypatia, "would it were so, would it were so! When no older than the boy Euthumos was I taught to pray, 'Thy kingdom come.' I have never seen the light of morning break in years without wondering if it would disclose the chariots of Almighty God drawn close round about us, even as the servant of Elisha at Dothan saw them. My eyes have grown a-weary with looking, but expectancy beats higher and higher in my breast with every passing day, and this I know, Constantia; if he comes not soon to me I shall go soon to him. But, daughter, I tell thee I have gloomy thoughts to-day. Apollonius has come to dwell in my heart as a son, and—shall I speak it? Somehow, as Apollonius went, I saw another Apollonius standing in the door, spectral like. It was his angel! I misdoubt me much what it meant."

Just then a childish voice, low, pleading, tremulous, arrested the attention of both. Little Euthumos had dropped upon his knees, and with clasped hands, was saying: "Thy kingdom come." Then with the true instinct of childhood he prayed again: "Oh Father in Heaven, take care of my father in Ephesus."

"Amen! Amen!" said Hypatia. "Pray on, boy, pray on! O,



Apollonius Preaching in the Market Place.

Constantia, I fear for him. I dislike much the temper of the mob to-day. As I hurried through the streets from the house of Onesimus the base rabble seemed to know me for a Christian. I heard them muttering as much. A soldier uttered curses on the Christians as I passed, and scowled at me as if he would tear me limb from limb. Aye, and they might fling me to the lions if they would; but, no, they look for fairer prey. You, young and beautiful, the child in all his innocence—such these fiends of evil love to feed to the lions. Even to the rack have children gone. And Apollonius—Oh, I fear for Apollonius!"

"Mother," said Constantia, speaking calmly but with evidence of suppressed feeling, "I fear not for Apollonius. He is not his own. He is bought with a price. He has given himself to evangelize the gospel in this city. If God takes him it is well; he has given himself, and whether he obtain the victory in debate with proud Aristius, whether he overpower the vengeful mobs of Epirus by the goodness of the grace which God has given him, or whether he obtain the victorious crown of martyrdom, it is all one with him. Yes, even though it make me a widow and Euthumos an orphan, for whether we live or whether we die, we are the Lord's; and it is revealed that he will be a father to the fatherless and a husband to the husbandless."

A hasty knock now sounded at the door, followed by the entry of a girl of fourteen or fifteen years, all breathless.

"Quick," she cried. "Apollonius! I would speak of him. He is in danger! Fly, Constantia! Fly, Hypatia! To the prefect

and bid him bring soldiers, for the life of Apollonius is forfeited. Epirus has a plot to kill him. I heard of it."

"Oh, had you but met him on the way," shrieked Hypatia. Even now he is gone to the market place. Had you but met him on the way," she wailed again, wringing her hands.

"I did meet him," said the maid, "but for nothing. I caught him by the sleeve, half timidly, wondering if he, the great evangelist, would pause to speak to a child like me. He had no sooner caught sight of my distressed face than he became at once all sympathy and drew me aside from the throng, saying, 'Come, child, quickly—thy grief? A friend in danger, a sick one requiring care, a hungry one in need of food? But speak to me, and I will find a way to help you.'"

"Yes," said I, "when he would let me speak. 'A friend in danger, I cried. You! You! Epirus has a plot. When you lift your voice in the market place to-day, he has arranged with certain lewd fellows of the baser sort to make tumult against you, and they will shout, 'The Christians are fighting! The Christians are fighting!' In the uproar that will be raised you will be stricken down, whether by friend or foe none will ever know. And even while I spoke he smiled and pooh-poohed my fears, declaring, 'Child, should Epirus take my life a hundred times I still would preach the gospel. He cannot take it. He has no power except it be given him from above. Farewell, little one. Fly to your home that you be not abroad and endangered when the tumult is raised. As for me, I am gone into the market place to preach the Gospel, though all hell declared against me; for he has given me strength to drink the cup wherewith he was baptized.' So saying, he strode on so that I had not another word with him, and only pausing to find my brother and bid him watch and bring word here if ill befell, I came at once. Oh, it may be that we can save him yet! To the prefect—to the governor for soldiers that shall guard the market place that there be no rioting there! To the governor, Hypatia! Constantia!"

"Yes," answered Constantia, "to the Governor, not of the pro-consulate of Asia, but to the Governor of all the universe—to him will we appeal."

As by a common impulse the women sank upon their knees, but not a sound could their white lips utter. It was the voice of the child that prayed, and still the same prayer as before: "Our Father who art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done."

"Aye, and amen," cried Constantia. "Thy kingdom come. Thy will be done." Finding her power of speech she poured out a loving wife's heart in prayer. While the women continued to pray, a youth of nineteen or twenty years slipped in unheralded as into a place he knew, and knelt among them.

"Claudius," announced Marcia, when his presence was discovered, and then asked, "What news?"

"Apollonius is stricken," said the youth simply. "There was a tumult, even before Apollonius came; but he did not care for that. With him were Marcus, the soldier, who is ever by when Apollonius speaks, and some of the brethren."

"How strange about the soldier," said Constantia. "He professes himself a pagan, yet ever goes with my husband, and stands stoutly by to shield him from harm."

"Aye," said Claudius, "and now Marcus was there, and when Aristius debated with Apollonius, he was by. Never did I hear such masterly arguments, such convincing logic, such winning eloquence. God was with Apollonius and gave him the victory. Aristius was so put to for answer that his face paled, and the very pagan crowd did laugh and jeer at him, and when Aristius would fain thresh over the old straw, Marcus lost patience and cried out, 'Oh, Aristius, hold thy tongue; thou knowest naught—except that thou knowest naught.' Whereat all the rabble laughed and Aristius was enraged and slunk off, while Marcus cried, 'Speak to the people, Apollonius. Once more tell of the crucified Jew.'"

"Aye," cried the wags, 'the crucified Jew who rose again from the dead.' And once more they laughed derisively. Apollonius, the high color in his cheeks, his dark eyes kindling, his head high, stood forth to speak. I stood so close I saw the moisture on his brow, and the waving of his hair as he turned his face this way and that. By the ways of speech he knows so well he compelled the silence of the mob the while he told the story. I saw old men stroke their beards thoughtfully; young men with eager eyes and flushed faces, open-mouthed to catch every syllable, drink in the wonderful narrative of the crucifixion, and the yet more wonderful account of the resurrection. As he concluded a sigh of satisfaction swept over the throng, and Apollonius who seemed to have ceased speaking, turned again and declared: 'Jesus lives! Jesus lives! Pontius Pilate reported to Tiberius Caesar that he had slain him, but Jesus lives! Jesus lives!' As Apollonius ceased a strange hush fell on the crowd, and a gray-bearded old pagan said as to himself, yet so much aloud that many of us standing near heard: 'Even so, Jesus lives! Who so much alive in Ephesus to-day?'

"Just then there was a movement in the throng as if they would disperse, when a stone, and then a number of stones flew through the air. I heard them hiss, so swiftly did they come, and they struck among us. Then stones came from other directions, and then came the cry 'Down with the Christians!' which I have heard so often; and ever yet when I do hear it, it strikes terror to my soul. Some cried, 'No! No! they are good men!' and these too, I fear, plucked up stones to cast them back. I wish you could have seen Apollonius. He stood like a statue of Phidias, calm, dignified, scornful to take shelter behind a friendly column. Then, too, you should have seen the soldier. For a moment, he

looked as if he would seize Apollonius and thrust him into a place of safety; then I saw admiration at his bravery come over the soldier's face, and in a moment he had leaped in front to shield with his own body Apollonius from the flying stones. He was in good time, for a stone that must have slain our good evangelist struck Marcus full in the forehead and he fell like a log; but instantly he got up again (these soldiers are tough fellows) and staggering, staggering though he was, would have shielded Apollonius again, but too late. Apollonius, seeing his friend fall, had, with a cry of alarm, bent to raise the soldier. Even then it was that a large stone hurled from behind struck him back of the ear and he sank down with a low moan. There was much confusion, the crowd ebbing this way and that. Suddenly the stones stopped as abruptly as they began, and I heard questionings: 'What began it?' 'Who quarreled?' and the like. The flying stones had hit many and their friends were everywhere helping them to places of safety, while I heard the trumpet sound that told of soldiers hurrying to quell the riot. The horsemen are out. Even now you may hear them gallop."

And Apollonius?" asked all three women in a breath.

"Four of the brethren have made a stretcher of their arms and are bringing him here, the soldier supporting his head. I think he has but fainted and still lives, though his hurt is dangerous. Hark!"

The measured tread of men walking heavily as if bearing a burden, was heard in the street. "It must be he," cried Hypatia, kneeling and wringing her hands. A knock sounded at the door. Constantia with white face swung it open, and said: "In the name of Christ, come in!"

The hearers entered with their precious burden, and directed by a nod from Constantia, placed Apollonius upon a couch at one side of the room. The eyes of the wounded man were closed; his face was pale, and there was on it that look of peace which had charmed the mob. The wife made no outcry whatever. If a prayer escaped her lips it was inaudible. She knelt by the side of her husband and took his hand in hers. At the touch his eyes opened, he looked into the calm white face and smiled, a smile so sweet and beautiful that Constantia saw in it the glories of the other world, and knew that Apollonius, Evangelist of the Church in Ephesus, was dying.

"Constantia," he murmured. "I have obtained the victory. Aristius had no words to put his false theories in and slunk from before me defeated. Then I told once more the glad story of the Cross, and I saw men's bosoms heave; I saw young men weep with sympathy and saw love for Jesus come into their eyes. Oh, Constantia, even as I preached I saw souls born into the kingdom of Jesus Christ this day. Did I not say Jesus might come to-day? Constantia, as I looked I saw him come to one and another of those who stood before me. Even as in his life among men he came and touched the brows of lepers and they were well, and touched the ears of the deaf and they heard, and the eyes of the blind and they saw, so a miracle was wrought to-day. I stood and looked upon the jeering throng, and they were all blind; blind in their spiritual eyes, for they had never seen Jesus; and they were deaf for they had never heard him speak; and they were dumb for their lips had never confessed him as their Savior. As I spoke a face that had been stolid before would suddenly rouse. What did it mean but that Jesus had unstopped the ears? And yet again as I watched those listening faces, a new light seemed to break over them. Jesus had opened their eyes. And as I went from point to point in my discourse I tell you Constantia, some of those old faces, all knotted and scarred and seamed like the hills and valleys of Taurus himself, lighted up even as when the sun climbs the mountains and you see the light flitting from point to point—so, till at last the sunlight of morning in all glory rests upon the fair landscape of mountain and plain and meadow; so, I tell you, did those old scarred faces light up. They were like gray mountain peaks. The faces of the youths, with clinging locks and rosy cheeks, they were like the valleys with clustering vines and dark fruits gleaming. And when their faces were kindled their lips began to move, and one and another I saw frame upon his lips the name of Jesus, Savior. In the silence one old graybeard, whose face when I began to speak was like a camel's sealed when the sandstorm blows in the desert, declared audibly, 'Jesus lives! Jesus lives!' Three miracles were wrought on him within the hour. Jesus had unstopped his ears, and opened his eyes and given speech to his tongue so that he confessed his Savior. Said I not that Jesus might come to-day? And he has, he has!"

Restlessly Apollonius placed his hand beneath his head. When he drew it back a moment later a single drop of crimson stained the whiteness of his fingers. As he looked at it, he said: "But I shall go to him to-day. Do you bear in mind how Paul, the prisoner of the Lord, said one day as he wrote to the good church at Philippi, 'I am in a strait betwixt two, whether to abide with you or to depart and be with Christ.' I had hoped that he might come to me; now it is I that go to him. And I go regretfully," he continued, laboring under increasing excitement, "because of the Gospel message. Think of the millions of the unsaved! Think of the advance of sin! Think of idolatry! Think of paganism! Think of the heresies of the East! Think of the enmity of the Jews! Think of the dead that are yet to be made alive in Christ Jesus! And it is only done by telling the story of the Cross! Constantia, give thyself with thy dying breath to telling that story. And the boy! Euthumos! Where is Euthumos?" he gasped.

The boy, who without a sound had been crouching by the side of his mother, flung himself into the embrace of his father. Apollonius, half rising from the couch to meet him, clasped him in his arms. As his hands met around the child he felt something damp upon the back of one from the touch of the other. He looked at his hand and upon the back of it was a spot of crimson. The boy sat upright now upon the side of the couch. He too looked curiously at the crimson spot. Apollonius, thrilling with the thought of the Gospel story, moved by a sudden impulse, had caught the tiny hand of the child, held up the palm, and in its center with his finger he drew a tiny cross in crimson. The boy looked at it thoughtfully, wonderingly.

"Euthumos," said the father, "let that cross be a sign to you. Lift up that cross whenever you lift up your hand to do anything. And now, Euthumos, your father is going away. The end is at hand, the heavens open, I see the Savior standing by the throne! What can you say, Euthumos? Can you say a benediction over your dying father? Can you pray, child?" And the child, half knowing, half understanding, seeing as through a glass darkly, spoke wiser than he knew, perhaps, when he lifted before his father the open hand with the crimson sign of the cross and said, "Thy kingdom come."

Apollonius smiled and would have embraced him, but that the mother caught him in her arms and folded him to her bosom. Then, kneeling, she held him out before the Lord, saying: "O Lord, I offer him now to thee. His father thou hast taken. I give him freely as thou didst give his son to me. And now I consecrate my child to thee so far as can a mother's heart. When years shall crown him with understanding, having been brought up in the nurture and admonition of the Lord, he will confess thee in the waters of Christian baptism, and go forth to tell the glad story of the Gospel and to pray, 'Thy kingdom come.'"

As the mother closed her prayer the child slipped to his feet, and Constantia bent over the face of the dying martyr and pressed her lips to his. Already death was chilling his brow. The eyes of Apollonius had closed, but the lips began to move. Constantia bent her ear close to catch the utterance. He was saying: "Ye men of Galilee, why stand ye looking into heaven? This Jesus who was received up from you into heaven shall so come in like manner as ye beheld him going into heaven."

While these events were transpiring at the couch, the room had been gradually filling with men and women who stole in quietly, drew near, gazed wistfully upon their dying brother, and then knelt with bowed heads. Old men and young, mature women and young girls; here a man in the dress of a philosopher, there a craftsman, there a cripple, there some in widow's weeds, and from the midst came the sound of crying, a low sobbing which beat upon the ear of the dying man and roused him, calling him back from death to say: "Weep not! Weep not! I die in the Christian's hope." As he spoke he raised his head, and Constantia, where she knelt slipped her left arm beneath it and held him tight against her breast while her right arm encircled the boy, who was gazing longingly into his father's face.

Suddenly there was present the sound of singing. Who started it was not easy to say, but somewhere amid the kneeling Christians some one was singing. Another and another took up the hymn, low, sweet and peaceful, a song of Christian faith, hope and victory. As it ceased, Marcus, the soldier, rose and looked upon the face of the evangelist. The spirit had fled but peace remained!

(To be continued next week.)

THE CINCINNATI CONGRESS.

Joseph A. Serena.

The recent Congress afforded an excellent opportunity for trying out the suggestion of making the programs more practical than those of former years. The addresses, in the main, manifested careful thought and preparation, meeting squarely the issues under consideration, yet many of the ministers in and around Cincinnati were conspicuous by their absence.

It is a question whether in attempting to popularize the program the Congress has not departed from its high ideals of

former years. It seemed that several of the addresses might just as well have come before the ordinary conventions, rather than have appeared on the program of a Congress. Again, it is to be regretted that some comparison or interchange of papers was not made before they were delivered, thus saving needless overlapping of ground and repetition of thought. More time for discussion, and a critical review of each paper, would serve to come nearer the Congress idea.

The suggestion to make the gatherings bi-annual ought to be carefully consid-

ered before adopted, for the Congress, more than any other gathering of the church, permits consideration and discussion of the present-day problems with which every minister has to grapple.

May it not be that one reason why the Congresses have failed to attain a national interest in our brotherhood is because up to this time they have been too local in character. Nearly everyone has been held within a radius of two hundred miles of Indianapolis, and while on paper this would seem to insure a large attendance in that part of the country where we are most numerous, yet in

fact only a comparatively few local men attend, while the more interested worker would go wheresoever it would meet. To those of us who are on the rim, so to speak from our brotherhood's geographical center, it seems that some of those gatherings might profitably come out of their beaten paths, thus permitting the good influence of these meetings to be felt by men who have not so many opportunities of fellowship with our brethren at large.

Syracuse, N. Y.

THE 1908 CONGRESS.

I think all who attended the Cincinnati congress will attest to its worth. It was good to be there. There are no more timely questions for Christian

Workers to consider than "The Church and Men," "The Order of Service," "The Church and Labor," and others which were discussed there by men of brain and heart power.

The courtesy of the Central church and its minister was ideal; the fellowship fine. Only one thing marred the sessions of the Congress. **The attendance was far too meager.** Less than two hundred were present from outside of Cincinnati and her environs.

Now that the 1908 Congress is to meet in Bloomington, it may not be out of place or untimely for me to make a suggestion:

Has not the time come when a larger interest in the "Congress Idea" on the part of our ministry is imperative? Why

not announce the Congress from the pulpits and urge business men and earnest workers in the church to attend it?

Who can estimate the good that might have been done had five hundred laymen and Bible school workers heard the addresses delivered at Cincinnati?

We expect the 1908 Congress to establish a new record in the way of attendance. It has been decided that the Central Illinois Ministerial Institute meet here the day previous to the opening of the Congress. This will add to the attendance and interest. All in all the 1908 Congress of Disciples should be memorable. Why not help us to make it so? Why not begin now?

Edgar D. Jones.

First Church, Bloomington, Ill.

The Union Meeting in Logansport, Ind.

Charles Reign Scoville

We closed our union meetings with the Protestant churches in Logansport with 1,303 converts. The meetings lasted four weeks and one day, about one-half the length of the Anderson meetings, where there were 1,261 added to the Christian Church. I do not know the exact number that went into the Christian and Baptist Churches, nor the full number baptized by the other churches, but I do know that the Christian Church received by far the largest number of converts and that the Baptist and Christian Churches received the large per cent of those who came into the churches. And I do know another thing, that the full gospel was presented and presented to a great number who would never have heard it by any other means and would not have listened to it under other circumstances. This leads me to correct the statement made recently in the Christian Century in an article by Brother Morrison concerning the address delivered by myself at Austin on the necessity of the New Birth, "Ye must be born again," with the emphasis on the word must. Brother Morrison stated that he had read the same address some time before in the Christian Standard, and then goes on to say that they are not a bit alike, and "certain distinctive Disciple doctrines," etc., are left out. I could not say that Brother Morrison intended to misrepresent the matter, nor do I think such was his purpose, but however unintentionally, he does misrepresent the truth. The two sermons are not the same and are not on the same subject at all. The sermon published in the Standard is printed and speaks for itself. It is a sermon on the subject "In Christ," and was stenographically reported as delivered and the chief emphasis on that subject is how to get into Christ, and is illustrated by connecting John 3:5 with Col. 1:18 and 2:12, and Romans, 6th chapter. The sermon preached in Austin was a sermon on the necessity, or "Ye must be born again," and was first preached in the meetings which I conducted for the Third Church in Indianapolis, November and December, assisting our most able and worthy Brother C. B. Newman. I preached the same sermon again for the Christian Church at Huntington, Ind., and nobody objected to the sermon in either place, and nobody would object to it at Austin or anywhere else were it not for the fact that Brother Morrison said it was the same address that was in the Standard, which is not true.

It would be well for our critics to note

the fact that in the back of our song book are all the conversions in the book of Acts, including the conversion of the three thousand, Lydia, the Jaller, the Eunuch, Cornelius, Saul of Tarsus, etc., with other scripture lessons on Christian Union, the Divine Name, Communion, and so on. These scriptures were used night after night and many verses from them were quoted again and again. The question was plainly asked, "What must I do to be saved?" and plainly answered in Bible language many times and with various subjects. One or the other of our large charts, either on the five kingdoms, or the four steps into the kingdom, with the four great links Faith, Repentance, Confession and Baptism was hanging before the audience continually, and where we had room we kept more than one chart up all the time. This inference that the whole gospel is not preached in a union meeting is not only unkind but untrue. W. J. Wright and H. O. Breedon and others who are representative men of the great brotherhood have held union meetings, and I cannot believe for a minute that they would compromise the truth. The question as to whether our brethren shall lead in union meetings or not is open for discussion and every man has a right to express his own opinion. Our pastors have worked in union meetings for years where the denominational evangelists have done the preaching and not preached the gospel as we understand it. On both State and National programs of Sunday School, Endeavor, Y. M. C. A. and Y. W. C. A. our men have appeared, using it as a great opening toward Christian union. I believe the hour has come for us to practice as well as to preach and profess Christian Union, and that the date is not far distant when the baptistry can be used in connection with union meetings as it is used by individual churches of our brethren. At Monroe, Wis., the Methodist and United Brethren people used the Christian Church baptistry, and at Sullivan, Ill., the Methodist and Presbyterian pastors went to the river to baptize, the Methodist pastor going three different times with a large number of converts.

Our brother J. H. Craig is one of the leading spiritual forces in Logansport, and the Christian Church has been most wonderfully brought to the front during the days of his ministry. Dr. Johnston, of the Presbyterian Church, said the Christian Church had grown more in the

past two years under Brother Craig's ministry than any ten previous years. It was a great pleasure to work for Brother Craig and his church in their splendid new auditorium and he baptized converts from the very start day after day. In my Easter address in the Union Meetings I said that the three uses made of the Resurrection of Jesus were as follows, first, a fact; second, a ground of hope (1 Pet. 1:3), and third, a form of doctrine (Romans 6:4-5). The denominations seem more ready to receive the truth than our people are to have us preach it to them. The Cross of Christ, which was powerful enough to break down the middle wall of partition between Jew and Gentile will, if kindly and earnestly presented, certainly in due time break down the walls of denominationalism.

We are just beginning the meeting at Cedar Rapids, Iowa, a beautiful but very conservative city, where there has never been a great meeting held, either union or otherwise, and we have reached 100 in the first six days. This is a union meeting of the First and Second Christian Churches only. Neither church is very strong, but the pastors, G. B. Van Arsdall and F. E. Smith, have certainly done the best preparatory work we have ever had. In any ordinary field the meeting would certainly be a marvel, but we will have to strive hard for every inch of ground gained. The first two nights the meetings were held in the First Christian Church, and so many were turned away that we rented the large Methodist Church for three nights, and will go to the city auditorium Sunday for the rest of the meetings. We will preach the same gospel in the very same way here that we preached in union meetings. Two thousand seven hundred and twenty-one people have made the good confession in our meetings so far in 1907.

Asking the effectual, fervent prayers of all righteous brethren for the work and workers, I am,

Yours in Jesus for His glory,
Chas. Reign Scoville.

"He seems to be somewhat religious. At least, I judge from his talk that he belongs to some church." "That's funny. I judged from his talk that some church belonged to him.—Philadelphia Press.

It isn't the thing you do, dear,
But the thing you leave undone.
Which gives you a bit of heartache
At the setting of the sun.

Lesson Text Genesis 41:38-49	The Sunday School Lesson The Prisoner Exalted*	International Series 1907 May 5
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No influences were more formative in the life of the Hebrew people than their contact with the great nations around them. If they received from their ancestors the impress of national traits, not less were they molded by the peoples that lived about them and touched their life at various points. Indeed the whole of Hebrew history might be told in terms of the different national influences that assisted in the process of the education and discipline of the children of Israel, from that of Egypt to that of Rome.

The earliest of these outside factors in the national life of this people was Egypt. In a period when this great empire on the banks of the Nile had come to its full strength and declined more than once, and when (if we may trust the signs of its history) it was dominated by a foreign power of kindred race with the Hebrews, a youth who had fallen on what seemed the direst misfortune came to the notice of the Hyksos monarch of the land, and by his skilful use of the forces placed at his disposal saved the nation and his own people.

Such is the story told by the records of Genesis. There are as yet no means at our disposal for verifying it from the monuments of the Nile. Yet stranger things than this have happened in the common life of nations. Servants and slaves have been elevated to almost supreme power at the caprice of their royal masters. Here more than ordinary elements were at work, and unusual results might well be expected. The narrative has come through many hands and may have grown as such traditions do in the telling. There are some minor anachronisms in it which could easily be pointed out by one disposed to question its details. But that it is based on the solid ground of fact, and that it conforms in general to the background against which it is set will not be denied by anyone conversant with Egyptian affairs at that period.

In the beginning of the present study the scene changes from the prison in which Joseph had the oversight of his fellow unfortunate, to the royal palace. This, it must be remembered, was not at Memphis at this time, but at Zoah, the Tanis of Greek historians. It is agreed by nearly all Egyptologists that the ruling dynasty at this time was the foreign shepherd kings, who were more likely to elevate to power a man of their own or similar race than the native kings would be.

In the previous lesson the importance attached to dreams was pointed out. This element of ancient life receives fresh illustration here. The king has two dreams so near together and so similar in character that they occasion him gravest concern. The court wise men are unable to give explanation of the portent. It is at this moment that the restored chief butler recalls the incident of his own dream and that of the chief

H. L. Willett

baker, both of which Joseph had interpreted two years before. All this time the young man had remained in his prison without any assurance that he was ever to be released. His kindness to the officer who was recalled to his place in the court was without result. He was forgotten. He might have been pardoned for some feeling of depression at the slow-moving days which brought no change. But all this time he was being prepared for his life work. God cannot use unprepared men. Whether or not he chooses men for salvation, as the older theologians affirmed, it is certain that he chooses some men for service. And the men so chosen are the ones who are ready. Joseph had been fitted for his coming task by the very hardships which he would be likely to find it hard to explain.

The king's dreams were forewarnings of the famine that was to come. Such famines have occurred at various times in the history of Egypt. They are the result of what is known as a "poor Nile." The river bears down from the mountains of Abyssinia the rich mud which in the high water of the spring is deposited by the overflow of the river upon all the lands of the Delta, or northern portion of Egypt. When the Nile fails to overflow, then the crops are poor, and the land suffers. As grain, here called "corn," was the chief product, and Hathor, the cow-headed goddess, was the representative of the land which the river blessed, the dreams regarding the seven stalks of grain and the seven cattle well figured the years of plenty and famine that were ahead.

The clear and direct interpretation of the king's dream, followed by the intelligent and statesmanlike advice as to the proper conduct in such a crisis, wrought their proper effect upon the mind of the king. He saw at once that he needed just such an officer as Joseph himself for this task. The dramatic, even improbable nature of the sudden exaltation of this unknown youth to such unlimited power need not prove a hindrance to the acceptance of the story as in the main true, and at any rate as possessing the qualities sought by the prophets in their insistence upon the great facts of God's sovereign and righteous rule, and his use of humble instruments to accomplish his will.

The honors conferred upon Joseph were such as to complete the picture of unmeasured exaltation. They remind us of the very similar treatment of Daniel, after the interpretation of the royal dream at the court of Babylon. Joseph received the signet of authority, the vestures befitting his new station, and the gold chain worn by princes of the blood. Behind the king he rode in state, and the people bowed in his presence. His Hebrew name gave place to another signifying, probably, "God spoke, and he came into life." A bride almost royal in rank was given him. Her father, as priest of Heliopolis, or On, was one of

the chief men of the kingdom. The "City of the Sun," as its name implies, was situated a few miles from the old capital, Memphis. It was the university and sanctuary of Egypt. There some of the most distinguished men of history were to study. Of the place nothing is left now but a single monolith, one of those misnamed "Cleopatra's Needles," whose companion has been carried away to grace the leading capital of Europe.

Only thirty years old was Joseph, as the priestly writer tells us, at the time this great honor and responsibility came to him. He lost no time in putting into operation the plan which he had suggested to the king, and which he may well have supposed the monarch would need his services in prosecuting. He at once began to save up the grain of the years of plenty, in order that the lean years that were to come might not find the land stripped. It is of interest to notice that the land of Egypt has learned a better way to provide against the famine in our own day. It is Joseph's principle, but it is applied in another way. The water is stored to-day instead of the grain. By means of vast dams or barges the extra water of the years when there is a "good Nile" is kept in reserve for the years when the river is poor. And so, through Christian intelligence, the land that was once saved by a Hebrew captive never comes to want in our age. God has raised up a new deliverer in the form of the engineer and the architect. It is again the choice of the man who is prepared to do the divine work.

We shall soon see that the purpose of God as interpreted by the Hebrews of later days, and by us today, was not merely the redemption of Egypt from its passing peril, but the destiny of the chosen people, who were to be brought to this land of discipline and hardship, that they, like Joseph, might be ready for their life work in the world. For in the track of the famine came the brothers to buy corn; from their interview with the brother they had sold came the future fortunes of the family, the migration of the clan into Egypt, and the story of suffering and deliverance that makes glorious the narrative of Israel and makes way for the coming of redemptive hope to all the world.

Home Readings.

Monday, April 29—Pharaoh's dreams.—Gen. 41:1-13. **Tuesday**—The dreams interpreted.—Gen. 41:14-37. **Wednesday**—Joseph the wise ruler in Egypt.—Gen. 41:38-49. **Thursday**—The famine begins.—Gen. 41:50-57. **Friday**—Stephen's reference.—Acts 7:9-16. **Saturday**—God's providence.—Psa. 105:7-22. **Sunday**—Working for good.—Rom. 8:18-28.

When we walk in the light of the world every countenance takes on a new luster. The mirror cannot shine until the light shines on it.

How far that candle sheds its beams. So shines a good deed in a naughty world.

—Shakespeare, Merchant of Venice.

*Lesson for May 5: Joseph, the Wise Ruler, in Egypt. Gen. 41:38-49. Golden Text, James 1:5, "If any of you lack wisdom, let him ask of God."

The Prayer Meeting--"Peter"

Topic, May 8: Matt. 16:13-20; Mark 16:7; Acts 2:14-41.

Silas Jones

"Thou shalt be called Cephas." The new name was to Simon a command and a promise. He was commanded to have a purpose and to cleave to it throughout his life. The promise was that he would realize the ideal contained in the command.

"We Must Obey God."

The confession of Peter was not a reflection of popular opinion. Among the people there was uncertainty concerning Jesus. On one point there was agreement and that was that his work did not meet the Messianic expectation of the nation. Peter's confession was in defiance of national hopes. He saw in Jesus the Messiah. Common opinion was not to him the voice of God. And he was governed by the conviction that he ought to look for the divine leading even if that brought him into collision with prevailing opinions of the day. Though a man of no rabbinical training, he dared to stand in opposition to the authoritative teachers of the Jews when they bade him speak no more in the name of Jesus. God was on one side and the rabbis were on the other. Peter did not hesitate as to where he ought to stand. "We cannot but speak the things which we saw and heard."

The Power of the Keys.

Peter had two qualities that fitted him for leadership; his mind was quick to lay

hold upon truth and his will was prompt to act upon truth when it was found. Peter was no priest of the common type. He asked no man to bow to him. He called upon men to hear the truth and to accept it. He had the keys because he had the truth. He led by virtue of his qualities of leadership. He was a priest in the sense in which all Christians are priests. If we bow to God we can help others to know him. Our love, our faith, our hope, our patience, and our loyalty pass into the lives of those whom we touch. Peter was with Jesus during his earthly ministry. We must therefore depend upon him for knowledge of the doings and sayings of the Lord. From him we learn the mind of Christ. But he was a man like the rest of us. He imparted his faith to others through the medium of the spoken and written word. He reasoned with men and he exhorted them to do what they saw was their duty.

"God is No Respector of Persons."

Peter had traveled a long road when he said to Cornelius: "God is no respecter of persons." In his early life he shared the prejudices common to his race. He felt that the Jew was dearer to God than the gentile. Even after he became an apostle of Jesus his sympathy was racial. The gospel was a Jewish gospel. The gentile could partake of it only as

he became a Jew. The vision which came to him at Caesarea revealed the universal character of the message he was appointed to deliver. The limitations of race were to be set aside in the proclamation of the truth. The lesson for us is plain. We are sending the gospel to all the world. Let us send nothing but the gospel. The Japanese and the Chinese have customs with which we have no business to meddle, for they may be Christians and still follow customs that are strange to us. God bids us preach to the nations. He also bids us to respect the people to whom we go and to grant to them the freedom of thought and action which we demand for ourselves.

"He Wept."

The man who denied his Lord was not ashamed of the tears of penitence. He was ashamed of his denial. He had no words of apology for it. He was weak and did not deny the fact. His tears bore witness to the strength of his love for his Master. His grief was the beginning of a more devoted service. Judas saw his sin and went and hanged himself. Peter saw his sin and came to Jesus for forgiveness. Judas was afraid to face his mistake. Peter came again with penitence and hope to the one he had denied. The Christian is not afraid to meet his sins face to face. He does not enjoy meeting them, but he knows he can overcome them by the grace of God.

Christian Endeavor--"Contentment"

Royal L. Handley

Topic for May 5: The Power of a Contented Life. Phil. 4:10-20.

There is a sense in which we should never be contented. We ought ever to be pressing onward from old things to better ones. The curse of the Muhammadan nations is their complacent surrender to existing conditions. "What is the use?" they say. "It is fate. It is written that the bridge should fall down, that the road should be washed away, that we should succumb to this pestilence, that we should hunger." So the bridge is not repaired, the road is allowed to go to ruin, the conditions which produced the pestilence are left untouched, and the care is spared that would have made the ground produce abundantly. This is the kind of contentment that is radically un-Christian and wrong. We have no right to be contented with any conditions which ought to be improved, and which we can improve.

But with the conditions God means us to work among we must be content, and with the work he gives us to do, and the reward he gives us for our work. He knows far better than we what is best for us, and what conditions will enable us to make our best contribution to the world. Three things are often allowed to make us foolishly unhappy. One is the desire to be singular. We want to be or have something different from any one else. The second is the desire to be like some one else, or to have what he has. And the third is to know what is concealed from us. We cannot be happy with the present because of our desire to know what is in the future.

But God knows far better than we what is good for us. He is not so poor and unresourceful that he must dupli-

cate lives, nor is he concerned to make every life a mountain peak. He has his own fresh and perfect plan for each human life, and nothing could be imagined or invented better than that plan of God. Just as we would be willing to prefer the judgment of a perfectly wise architect, if there were such a being in the world, in case we were to build a house, so we ought to rejoice to accept for our lives the design of the great Father who knows all things, and whose perfect knowledge is equaled by his perfect love.

And we ought to be content even if we do not know all the future, for, in the first place, we cannot know it. Even if God sought to tell it to us, we could not understand. People have never understood the intimations of the future that God did give them. And, in the second place, we would be useless for present duty if we knew, for we are intended to act each instant from right principles, and from that alone, and we can decide right principle better without knowing too much about consequences.

Some people are discontented if they have things. They think that we ought only to be contented with a condition of need, and that to abound is to be in a position of danger. But Paul tells us that he had learned both to abound and to be abased, both to have and to want, in whatever state he was to be content. If God gives us comfort and plenty, we ought to be contented with it, and to use it as well as need it in his service and to his glory.—S. S. Times.

For Daily Reading.

Monday, April 29, A contented king, Ps. 16:1-11; Tuesday, April 30, Goodness

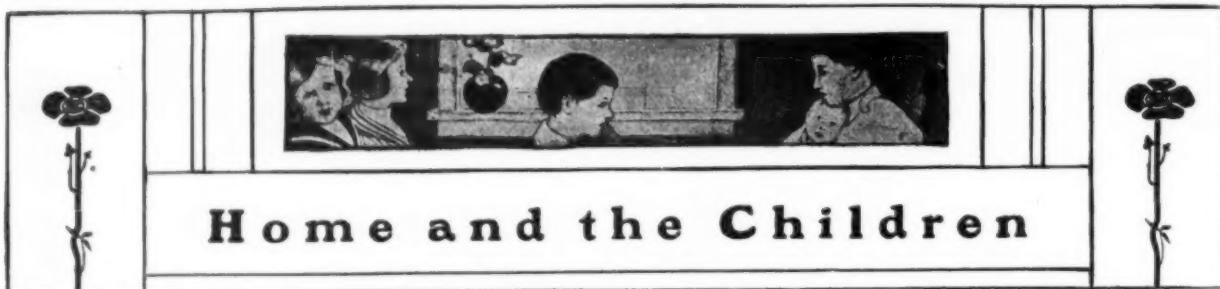
satisfies, Prov. 14:1-14; Wednesday, May 1, Content with little, Eccl. 4:1-6; Thursday, May 2, Content with wages, Luke 3:1-14; Friday, May 3, Content with our work, 1 Cor. 7:17-20; Saturday, May 4, Content with godliness, 1 Tim. 6:1-8; Sunday, May 5, Topic, The Power of a contented life. Phil. 4:10-20. (Consecration meeting.)

GAINING OR LOSING?

The season upon which we are entering brings with it a change in the habits and occupations of those who make up most of the membership of our Bible schools. Is the change going to be a hindrance or a help to your school? It may be made a help, but it will be a hindrance unless definite steps are taken to turn it to advantage. When Paul said, "All things work together for good to them that love God," he had in his mind, you may be sure, not affection of the negative and passive sort but earnest and energetic love such as dwelt in his own heart. Freedom from the duties of day school will afford the well-trained Bible student time for more thorough work. He could not attend more regularly than he has been doing, for he has been coming every Sunday, but his lessons will be prepared more thoroughly, the supplemental work will be done more fully, and he will devote more time and energy to securing new students and stirring up the old to faithfulness.

The Centennial campaign is an effort to turn everything to good account to the advancement of Christ's Kingdom. Let alertness seize the advantage offered by every changing season or condition, and let faithfulness make permanent every increase that is secured, and the possibilities of development are unlimited.

W. R. Warren,



THE ELEPHANT AND THE TIGER.

An elephant and a tiger met
Within the jungle cool;
The tiger saw his own neat dress
Reflected in a pool,
And, being vain and frivolous,
Remarked, with a caustic smile:
"My dear old country Reub, your clothes
Are sadly out of style.
Your trousers bag about the knee,
Your coat is quite too loose;
Such a lack of style
Is simply vile,
And merits no excuse."

The elephant good-naturedly
Replied: "My city dude,
I must admit my garments are
Old-fashioned quite, and rude;
But still I would not swap with you
Though you should offer boot;
I do not care to own or wear
A striped prison suit!
However, you would better leave;
I might—in sudden spunk—
Denude your back
And deftly pack
Your clothing in my trunk!"
—J. B. Naylor, in St. Nicholas.

DOLLS VERSUS CLOTHESPIN

By Bertha E. Bush.

The Owner of fourteen dolls sat disconsolately in the midst of them. "I don't know anything to do," she sighed piteously.

"Why don't you play with your dolls?"
"Dolls aren't interesting."

"What! Not your beautiful French doll that can talk and walk? Why don't you dress her up and take her walking?"
"Her clothes are all sewed on and I hate walking."

"Then get your dishes and that nice little table and have a dolls' tea-party."

"I don't want to. Mother will make me wash the dishes after it."

"Dear me! Have a dolls' wedding then."

"I don't know how."

"Well, play anything you want to with your dolls."

"I can't think of anything I want to play," came the disconsolate answer. The truth was that the little girl was half sick and decidedly fretful.

The Suggester felt obliged to have recourse to guile.

"Well, if there really is nothing you want to play I had better have you sew a sheet."

"O no! I know something to play. I'll begin right away."

The Owner of the fourteen dolls—otherwise known as Marjorie—hates to sew sheets and the suggestion of one will immediately cause her to discover another important and necessary occupation. The Suggester looked on much interested to see what that occupation might be.

Marjorie is one of those unfortunate

fortunate little girls whose adoring relatives shower gifts upon her on every possible occasion. She had a beautiful doll's piano, upon whose tinkling keys real tunes could be played, but she hardly ever touched it. She had paints and crayons galore, a workbox elaborately furnished, and a whole shelf of games. Which of them all do you think she took to amuse herself that morning? Not one. It was the family clothespin bag. She took bits of cloth from the ragbag and spent the whole time very happily in dressing up a family of clothespin dolls.

The Suggester looked on amused and a little provoked.

"What is the use of our spending all the money we do to provide this child with these expensive toys?" she cried. "She likes better the homeliest of things that she makes for herself and I believe every child does."—The Congregation-alist.

POLLY PUTOFF.

Her real name was Polly Putnam, but everybody called her Polly Putoff. Of course, you can guess how she came to have such a name. It was because she put off everything as long as she possibly could.

"Oh! you can depend on Polly for one thing," Uncle Will would say. "You can depend on her putting off everything, but that is all you can depend on." And I am sorry to say he spoke the truth.

"Polly! Polly!" mother would say in despair; "how shall I ever break you of this dreadful habit?"

It was just three days to Polly's birthday, and she had been wondering very much what her mother and father intended to give her. She thought a music-box would be the best thing, but she was almost afraid to hope for that. A man who went about selling them had brought some to the house, and Polly had gone wild with delight over their pretty musical tinkle.

"Polly," mother said that morning, "here is a letter that I want you to post before school."

"Yes, mother," answered Polly, putting the letter in her pocket.

As she reached the school-house she saw the girls playing, and she stopped "just a moment." Then the bell rang, so she could not post the letter then. She looked at the address. It was directed to a man in the next town. "Oh! It hasn't got very far to go. I will post it after school."

After school she forgot all about it.

"Did you post my letter, Polly?" asked mother, when Polly was studying her lessons that evening.

Polly's face grew very red and she put her hand in her pocket. "I will post it in the morning," she said faintly.

"It is too late," answered mother. "The man to whom the letter is directed went away this evening, and I haven't

got his address. It really only matters to yourself, for it was an order for a music-box for your birthday.

"Oh, mother!" exclaimed Polly; "Is it really too late?"

"I don't know where he is now," said her mother. "If you had not put off posting the letter, he would have received it before he started and sent the music-box. It is too late now."

Wasn't that a hard lesson? It cured Polly, though; and she has nearly lost her old name.—Christian Uplook.

MRS. MORTON'S BIT OF LACE.

By S. L. Harivel.

I don't see how Mrs. Morton can keep herself looking so tidy all the time," commented Mrs. Mason to her neighbor, as they sat chatting together one morning. "She's never real dirty, no matter what she's at; and she's always got that bit of lace round her neck, too."

"Well, the idea of being dressed up in lace collars like that all the time seems foolish to me," retorted Mrs. Lewes, as she fastened the neckband of her own untidy wrapper with a pin. "It isn't me that would be bothered with them, I tell you. I have my hands full looking after the house and the children and all the rest of the work too."

"Yes, that's so, and it's the way with the most of us around here," agreed the first speaker placidly; "there's always something or other to keep a person busy."

Yet, despite the assertion, in which her friend fully agreed, the two women continued to chat together aimlessly for the next half-hour, not realizing that the time could have been used to much better advantage in giving attention to their personal appearance, as Mrs. Morton did.

Her home was on the same street; and, like her neighbors, she had "her hands full" caring for a large family and doing all her own work. Yet, somehow, amid her many tasks, she always managed to appear neat and trim; for she considered it a duty to herself as well as to her family.

"It doesn't take long to tidy up," she often said, "and it makes one feel better, too." So her hair was always neatly arranged; and her dresses and aprons, though fashioned plainly of the cheapest material, were always as clean as she could keep them. While as for the narrow rim of lace showing at the collar, the wearing of it had by habit come to be regarded as almost a necessity.

"I like a little touch of white somewhere," she remarked to a friend one day; "it helps me to keep cheerful, and it takes very little time to wash it and put it on again."

She might have added that for many years the little frill of lace had been fashioned by her mother's hands. But now they were resting, and another kind of lace had to be used instead. It cost

only a few cents, for it was very narrow and not at all fine; but it served its purpose well.

"Mamma's collar always looks nice and white," her little daughter once observed, touching it lovingly; and indeed, the little decoration exerted a helpful influence on all the family, though they probably did not realize that such was the case.

It was, to be sure, only a cheap piece of lace. Yet amid humble surroundings it accomplished much in several ways. By its refining influence it helped to make the wearer a better wife and mother, while to others it was a silent—yet strong—lesson in the beauty of simple attractiveness and cleanliness. And thus, even though her neighbors might sneer at the "lace collar," yet it was worth while for Mrs. Morton to keep steadily to the wearing of it. For is not anything worth while that helps even a little to make home life happier and brighter?—The Interior.

CAN YOU PRONOUNCE?

There lived a man in Mexico,
Who all his life did battle
To rightly spell such easy words
As Nahautlacatl.

He wrote the names of all the towns—
It took of ink a bottle,
But could not spell Tenochtitlan
Nor plain Tlacatecotl.

He went to spelling-school each day,
And, though a man of mettle,
He could not conquer Topiltzin
Nor Huitzilopochtli.

He dwelt some time in Yucatan,
And there, at Tzompantilli,
He learned to spell one little word;
'Twas Zluhonopilli.

The joy of spelling just one word
Did all his mind unsettle;
But, spelling still, he failed at last
On Popocatepetl.

THE CURSE OF "CONSERVATISM."

"Conservatism!" piled on top of inertia and the strangle-hold of sinister interests, in a tumultuously changing society where an evil condition may be rapidly worsening while we speechify and procrastinate! Here is a growing evil—so much blood of brakemen on cars and rails. Give heed, ye legislators! No impression. The legislator removes his cigar long enough to sneer, "hot air," "mawkish sentimentality," "they take the risks." So on with the slaughter! Let the wheels reddens until the totals are formidable. "Now will you act?" No, "interference" would "undermine individual responsibility" or be "unconstitutional." So let the mangled pile up until, like the cuirassiers in the ravine at Waterloo, their bodies fill to the brink the chasm of selfish incredulity. So is it with the uprooting of child labor. Once the pocket book interest has twined itself about the evil, the wreckage of child life has to be mountainous, ghastly and sickening before the public can be stirred to the point of breaking the grasp of the employers on the throat of the legislature. The same obstacles delay the advent of mine inspection, tenement house reform, the abolition of grade crossing, the enforced fencing of dangerous machinery. Thanks to the inertia of large bodies and the power of special

interests, the relief inevitably comes ten to twenty years later than it should.—E. A. Ross, in the April Atlantic.

LET'S CHEER UP.

"Really, I think your son is a genius."
"O, don't say that! We have been hoping all along that he may grow up to be a good, sensible man and finally succeed his father in business.—Chicago Record-Herald.

"Have you really no affection for any other girl, dear?" she asked of her fiancé.
"No," replied the drug-clerk absent-mindedly, "but I have something just as good."
—Philadelphia Ledger.

Mrs. Hiram Offen: "Insert this advertisement for a girl, but don't put 'Help Wanted' over it."
Clerk: "No?"

Mrs. Hiram Offen: "No, that implies that I expect to do most of the work myself. The last girl I got this way held me to that."—Philadelphia Press.

Bishop (to little visitor, who has asked him to sign post-card portrait of himself): "But—er—surely I signed one for you the other day?"

Little Visitor: "Yes, but I swapped you for two New Zealanders, you know."

"I would like to see the 'man' of the house," said a stranger at the front door of one of our twentieth century homes. "I am very sorry," said the mother, "but you will have to call later, for our baby isn't up."

According to Dorothy.

Dorothy is a sweet little maid of two and a half. Her father never carries a cane, and when a caller came in with one, one day, she was observed standing before it rapt in contemplation.

"Well, Dorothy," said her mother, "what's that?"

Dorothy looked up with a puzzled expression. "Umbrella without any clothes on," said she.

Identifying the Twins.

There were once two fellows in our town that were twin brothers. They looked so much alike that their most intimate friends could not tell them apart. Lem had no teeth and Dave had. Still they looked precisely alike just the same. The only way you could tell them apart was to stick your finger in Lem's mouth, and if he bit you it was Dave.—Judge's Library.

Piscatorial.

We had sat around the fire for some time and the boys were speaking of fish—of very large fish—when George finally said:

"Well, now, boys, I don't want you to think I'm lying, and I never did believe in telling big yarns, but your speaking of the big pike reminds me of a catfish they caught up near Des Moines last year. You see the river had got very low and this big yellow-head climbed out at a low place in the bank and was chasing a two-year-old steer around the field when they saw him, and as the farmers were afraid of losing their stock they clubbed together and killed him."

After an awe-struck silence of some time L. ventured to remark in a low tone:

"How big was he, George?"

"Well, by the great whale, I'd like to know if you suppose any small fish could tackle a two-year-old steer."

Saved His Life.

"Mr. Skaggs, could you be induced to give a testimonial that our peerless health food is responsible for your great age?"

"Sure," cheerfully piped the nonagenarian. "I credit my ninety years to the opportune invention of that food."

The agent looked pleased.

"You see," continued the old man, "I was eighty-five before the stuff was invented, and had sense enough by that time not to touch it."—Philadelphia Ledger.

Surprising.

W. W. Jacobs, the humorist, says the question of surprises often play an important part in a story. To illustrate, he said that a criminal lawyer, defending a man accused of housebreaking, spoke like this:

"Your honor, I submit that my client did not break into the house at all. He found the parlor window open, and merely inserted his right arm and removed a few trifling articles. Now, my client's arm is not himself, and I fail to see how you can punish the whole individual for an offense committed by only one of his limbs."

"The argument," said the judge, "is very well put. Following it logically, I sentence the defendant's arm to one year's imprisonment. He can accompany it or not, as he chooses."

The defendant smiled, and with his lawyer's assistance, unscrewed his cork arm, and, leaving it in the dock, walked out.—Detroit Free Press.

APPENDICITIS.

Not at all Necessary to Operate in Many Cases.

Automobiles and Appendicitis scare some people before they are hit.

Appendicitis is often caused by too much starch in the bowels. Starch is hard to digest and clogs up the digestive machinery—also tends to form cakes in the cecum. (That's the blind pouch at the entrance to the appendix).

A N. H. girl had appendicitis, but lived on milk for awhile—then Grape-Nuts and got well without an operation.

She says: "Five years ago, while at school, I suffered terribly with constipation and indigestion." (Too much starch, white bread, potatoes, etc., which she did not digest.)

"Soon after I left school I had an attack of appendicitis and for thirteen weeks lived on milk and water. When I recovered enough to eat solid food there was nothing that would agree with me, until a friend recommended Grape-Nuts.

"When I began to eat Grape-Nuts I weighed 98 lbs., but I soon grew to 115 lbs. The distress after eating left me entirely and now I am like a new person."

(A little Grape-Nuts dissolved in hot water or milk would have been much better for this case than milk alone, for the starchy part of the wheat and barley is changed into a form of digestible sugar in making Grape-Nuts.) Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

F. H. Groom, state secretary of Montana, is holding a revival in Anaconda, Mont.

G. W. Mullins of Atlanta, Ga., has received a call to Dublin, Ga., and accepted.

H. H. Saunders began his ministry in his new field at Kingfisher, Okla., April 14th.

W. S. Johnson, pastor in Noble, Ill., lectured recently in Sumner, Ill., on "God's Cure for the Blues."

J. Q. A. Henry will lead the united forces of the church in Hoquiam, Wash., in a union meeting.

Milton H. Lee, of Fort Dodge, Ia., has been called to the pastorate of the church in Bozeman, Mont.

Chas. E. McVay, song evangelist of Benkelman, Neb., has open dates for meetings in the summer.

W. D. Ward has been called to succeed O. F. Jordan as minister of the new church in Rockford, Ill.

H. W. Milner, city evangelist of Birmingham, Alabama, is in a promising meeting in Cottondale, La.

Jewell Howard and his people in Armadillo, Texas, purpose to build a new church house to cost \$25,000.

A. C. Freer of Ohio, as representative of the Home Missionary Society, is delivering addresses in Oklahoma.

The Ministerial Institute at Oklahoma will meet in Norman May 14-16. A strong program has been prepared.

Luther Moore, formerly of Olathe, Kans., is the new minister in Princeton, Mo., where he succeeds L. W. Spayd.

B. E. Youtz, pastor in Rosenberg, Or., is helping his son, R. O. Youtz in revival services in Burlington, Junction, Mo.

J. W. Holsapple was tendered a farewell reception by the church in Greenville, Texas, of which he was pastor for four years.

On Sunday, May 1st, at 4 p. m., the corner stone of the new auditorium of the Union Avenue Church in St. Louis, Mo., will be laid.

W. H. Pinkerton, Paduca, Ky., will lead the forces of the church of Bridgeport, Ill., in a revival meeting during the summer. J. J. Bare preaches for this church.

L. H. Humphreys has resigned at Greeley, Colo. Forty-nine were added during his year's work there. He will seek a lower altitude. He is open for engagement.

A large church house, well adapted for the needs of the Sunday School has been dedicated by the Broad Street congregation in Columbus, Ohio. W. S. Priest is the minister.

Thomas Wallace, formerly minister in Croton, Ohio, has accepted a call to Texico, New Mexico, where we have a new congregation in a town of two thousand people. The first Sunday of Brother Wallace's services brought seven additions

to the membership of the church. This is a frontier field where the congregation experiences all of the hardships of pioneer work.

It is good news to his many friends that the ability of W. E. Garrison as an educator has been recognized in his election to the presidency of New Mexico Normal University at Los Vegas.

J. J. Bare will begin with a meeting in Pleasant Hill Church, Lawrence county, Ill., in the near future, with a purpose to revive the church and strengthen the work in every way.

Evangelist Joel Brown is in a meeting in Hot Springs, South Dakota. The new congregation is using the Congregational Church in its efforts to organize our forces and establish the work in this new field.

E. S. McKinney, formerly minister in Woodward, Okla., has accepted a position as student solicitor for our new Oklahoma University. A. P. Aten has been engaged as principal of the Preparatory Department.

W. R. Warren, the Centennial Secretary, was a caller in this office last week. Chicago Disciples will soon have the opportunity of hearing him in an address before the quarterly rally of the Chicago Missionary Society.

Dr. H. L. Willett and party, according to the latest word received from them, left Jerusalem for the trip into northern Palestine on Easter. All members of the party are well and heartily enjoying the pleasures of the journey.

The church forces in Niantic, Ill., are gladdened by a victory over the saloons in the recent election. J. Will Walters, the pastor of the Christian church, called Evangelist Vernon Harrington and wife to assist in the campaign against the liquor forces.

The American Christian Missionary Society has prepared a program for use of the Endeavorers May 26th, when the topic will be "The Progress of our Southern Mountaineers." This program will be furnished free of charge to our Endeavor societies.

The Foreign Christian Missionary Society has issued a circular on Children's Day, giving interesting facts and arguments for foreign missions. Our ministers and Sunday School workers should write to Stephen J. Corey, box 884, Cincinnati, Ohio, for a full supply.

Evangelist C. R. L. Vawter of Cincinnati, Ohio, has an open date for meetings in June. Brother Vawter has just ended a good meeting in Crowley, La., and is at present in Lebanon Junction, Ky., under the direction of the state board in an effort to save our church in that place.

Every minister ought to feel that if his congregation fails to take an offering for home missions upon the first Lord's day in May he is in a measure out of touch with the great brotherhood. We are "marching on to victory." We are a great army with banners. Our plea is irresistible, our plans are as wide as the

world. There is a thrill in being in step with vast and victorious movements, and the man who neglects to seize his opportunity takes a backward step and loses the swing of missionary progress. Let us keep together in the King's business.

Our latest exchange is "The Southland," published in Macon, Ga., in the interest of the Christian Church in southern states. It is edited by R. W. Simpson. The early numbers of the paper promise that the weekly will be of much value in the cause of the Disciples in the south.

Last Sunday L. L. Carpenter had charge of the reopening of the church house in Portsmouth, Ohio. This is one of our strongest Ohio churches, of which J. P. Myers is pastor. The enlarged building is modern in every respect and well adapted for the growing needs of a large Sunday School.

Zwingleus Moore has resigned the pastorate of the church at Taylorville, Ill., and accepted a call to the mission church at Ft. Morgan, Colo. Brother Moore has been over two years at Taylorville and has done a good work. He leaves reluctantly, but is compelled to seek a higher altitude and dryer climate on account of health.

James T. Nichols has rounded out two years in the editorship of the "Christian Union" of Des Moines, Ia. During this time, he has more than doubled the

IN A SHADOW

Inveterate Tea Drinker Feared Paralysis.

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffeine), contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Ill. woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache, and heart trouble, and was subject at times to severe attacks of bilious colic.

"No end of sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected.

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end of patent medicine—all to no good.

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay, I had been a tea drinker for twenty-five years; was under the doctors care for fifteen.

"About six months ago, I finally quit tea and commenced to drink Postum.

"I have never had one spell of sick-headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time. Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

subscription list of the paper and made it of increasing value to our Iowa brotherhood. We congratulate him and offer our good wishes for a long and even more successful service.

The list of Living Link churches in home missions is now past the half-hundred mark. What a glorious thing it would be if we could go up to Norfolk with a list of one hundred churches supporting the Living Link work. Home missions has been a much neglected enterprise among us. It is high time that we were making it of first importance.

O. W. Lawrence, minister of the Central Christian Church of Decatur, Ill., is in the midst of a very interesting revival meeting with C. M. Chilton, St. Joseph, Mo. Last reports are that the meeting is full of promise, large audiences in attendance. Brother Lawrence in two months has gained a strong hold of the Decatur Church. He is planning to build a parsonage.

J. A. Barnett, pastor in Freeport, Ill., reports an encouraging day April 14th. A contest in the Sunday school has added 30 new members in two weeks. The school has grown in seven months from twenty in attendance to seventy-five. Miss Lura V. Thompson, state secretary of the C. W. B. M., spoke in both services and organized an auxiliary with fourteen members the following afternoon.

Herbert Yeuell and Arthur Wake arrived in England April 11th and began a ten days' meeting in Cheltenham, April 14th. This will be the only meeting held by these evangelists in England, and after a brief rest they return for meetings in America. Herbert Yeuell was chairman for an entertainment on shipboard in the aid of Seamen's Charities in Liverpool and Boston.

W. H. Harding, who for the last two years has ministered for the church at Blue Mound, Ill., closes his work with

the month of April. Brother Harding's work has been conspicuously successful. A fine new brick structure now occupied by the congregation was erected under his direction. The membership has been largely increased. Brother Harding has not fully determined where he will locate.

Jas. H. Mohorter, Secretary of the National Benevolent Association, occupied the pulpit of the Central Christian Church of Decatur, Ill., both morning and evening Lord's day, April 14th. The evening was devoted to the work of Christian benevolence. The Sunday School gave a fine entertainment, supplemented with an address by Brother Mohorter to an audience that taxed the house to its limits.

M. E. Chatley, pastor of the church in Ravenna, Ohio, has just concluded a series of sermons on "Ideals," which has drawn excellent audiences on Sunday evenings. The Bible School is beginning a contest among its own forces which offers good returns in increased interest. This church made an offering for foreign missions of \$83.50 and an Easter offering for orphans of \$42.50. Brother Chatley will have the help of W. H. Pinkerton in a meeting to be held next fall.

J. T. Brown, of Louisville, Ky., who has been traveling for nearly two years in the South Sea Islands and the Orient has just returned to his home. He visited all our mission stations in Japan, China and India and then made a visit to Egypt, Palestine and Australia last year and will evangelize here for a while and will then take up regular work. There were nearly eight hundred conversions in his three or four meetings in Australia. His address in Louisville, Ky., is 1250 First street.

W. T. Hilton has resigned his pastorate in Atchison, Kas., to accept a call to Greenville, Texas. Brother Hilton's pastorate of two years and three months in Atchison has been a period of very unusual prosperity for his church. During this time there were 700 additions to the church. The Bible school was doubled and made the largest one in our Kansas brotherhood. The missionary offerings were quadrupled. The success of his ministry is manifest especially in the purpose of three young men to study for the ministry, and that of one young woman, now in college, to become a missionary. Mrs. Hilton has been earnestly interested in the work of the church in Atchison, and her influence has counted for much, especially in the work with the young people. With much reluctance Brother Hilton turns from his Atchison labors. But he looks to his new field in Greenville with high hopes for success.

Earle M. Todd, pastor of the Northern Christian Church of North Tonawanda, N. Y., has resigned his pastorate, to take effect June 30th. The work of the church under Brother Todd's leading, has been carried on with vigor and many evidences of prosperity. In a recent semi annual church meeting, reports from various departments and committees showed a gain in every activity of the congregation, and most marked advance in missionary enterprises. The Christian Women's Board of Missions, especially has enjoyed a good growth.

The annual offering for missions and benevolence went far beyond previous years. On April 26th, a children's play, entitled "Peggy's Dream" will be given under the direction of Miss Flora Todd, sister of the pastor, for the benefit of the orphanage work of the congregation.

Wm. Oeschger has declined a call to Washington, D. C., and will remain in Vincennes, Ind., at an increased salary.

J. P. Lichtenbarger, pastor of the Lenox Avenue Union Church, New York City, and his wife reached home April 17th from a very pleasant trip abroad. In rally services last Sunday the church welcomed the returning pastor, and will give further expression of its pleasure at his return in a church social, Friday evening of this week. In the absence of the pastor, the work of the church has been carried forward with vigor by S. G. Neff, assistant pastor.

Our cause in Springfield, Ill., is in a most flourishing condition. Work of extension there has proven a great blessing. Perfect harmony exists among the three churches. The West Side Church now has a membership of 600. Brother Rogers is in his fifth year as minister. Brother C. C. Sinclair has charge of the Stewart Church, which now has 250 members and is growing rapidly. The First Church is responding splendidly to the efficient leadership of Brother Chas. Burnham. There have been 17 additions within the last two weeks. The missionary offerings this year were the largest in the history of the church.

The manner in which a number of enterprises of the church of Wabash, Ind., have been carried to completion reveals a vigor in the church life which is carried into the work of every department. The latter part of last year, the residence property adjoining the church house was secured for a parsonage at a cost of \$10,000. A men's association is a new organization, with about 100 members. The first meeting was a roast pig banquet, with covers laid for 90. The principal address of that occasion was given by Hon. A. L. Lawshe, now third assistant postmaster general. Additions are frequent in the regular services under the preaching of Edgar F. Daugherty, the pastor. Evangelist W. E. Harlow and son have been secured by the church for a meeting next fall.

GET READY FOR CHILDREN'S DAY For Foreign Missions

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The Foreign Christian Missionary Society will furnish Children's Day Supplies Free to those Sunday-Schools observing the day in the interest of Heathen Missions.

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Among the Disciples of Chicago

The little son of A. W. Fortune, pastor of the Garfield Boulevard Church, is ill with scarlet fever. Carl Bushnell also is quarantined away from his home because of a similar illness in his household.

There was one addition last Sunday in the First Church. W. C. Hull, the pastor, preached to good audiences both morning and evening.

The contract will be let in 30 days by the Englewood Church for a new building for the Sunday School.

The new church building in Harvey, Ill., will be dedicated on Sunday, May 5th, at 3 p. m. The chief addresses will be delivered by C. G. Kindred and Chas. E. Varney. The Harvey congregation has done heroic service in securing its new building and the dedication ought to be attended by large delegations from our Chicago churches. Those going to the dedication may take the Illinois Central suburban trains at 1:30 and 3 o'clock. From the southern part of the city, visitors may go on the Harvey and Blue Island surface cars, leaving South Park and 63d streets.

A luncheon and rally will be held in the Y. M. C. A. building, by the ministers' associations of the city next Monday, when Rev. Thomas Law, secretary of the National Council of the Evangelical Free Churches of England will be in the city.

Twenty-two persons were received into

the membership of the Irving Park Church last Sunday, who had made the confession in the special services of this month. There were two confessions at the evening service and one addition by letter during the day. W. F. Rothenburger is the pastor.

Dr. Elliott I. Osgood, of Chu Cheo, China, spoke at the Ministers' meeting last Monday morning on "The New Era in China." The address was followed by a very interesting and helpful discussion of the conditions on that foreign missionary field.

The quarterly rally of the Chicago Christian Missionary Society will be held next Sunday at 3 p. m. in Willard Hall, Monroe and LaSalle streets. There is an unusual interest in the rally because of the opportunity the meeting will afford to hear W. J. Wright of Cincinnati, and W. R. Warren of Pittsburgh, who are the speakers of the day. Brother Wright and Brother Warren will preach in some of the city churches next Sunday.

The first anniversary in the pastorate of Parker Stockdale will be observed by the Jackson Boulevard Church, May 5. There were four additions last Sunday in the regular services. On Monday night of this week a dinner was given in the church by the Mission Study Class. Dr. E. I. Osgood was the guest of honor.

Victor F. Johnson has made a happy beginning of his work in Maywood. Several additions encourage the church at the outset of the vigorous work which will be done under Brother Johnson's direction.

Mr. and Mrs. Chas. E. Varney spoke last Sunday at the West End Church to the great delight of good audiences. On Tuesday evening, April 30th, the church will give a banquet and reception for the young people of the community which promises to be a very delightful occasion. This is part of the plan for a vigorous campaign to interest the young people of that section in the work of the church.

This month has brought five additions to the membership of the Chicago Heights Church, of which three were confessions. W. S. Lockhart pushes his work with vigor and success. Especially in the Sunday School the church is thriving.

Last Sunday brought two confessions in the services of the Harvey Church, of which S. G. Buckner is the pastor.

Dr. Osgood was a visitor at the Hyde Park Church last Sunday morning and was pressed into service by the pastor, E. S. Ames. He gave a very stirring and informing address on "mission work in China. A recent letter from his "Timothy" in China has the good news that 15 persons have recently united with our missionary church there, and these all came as the result of the personal influence of the missionaries and native Christians.

W. D. Ward, under whose leadership the church in Evanston has experienced the most encouraging progress in its work, will end his Evanston pastorate, June 30th. He has accepted a call to Rockford, Ill.

The Monroe Street Church, where C. C. Morrison preaches, will celebrate its 15th anniversary next month. The annual May Breakfast of the congregation, which is a unique feature in its work,

will be held Saturday morning, May 11th from 6 to 9 o'clock.

Mrs. Hannah M. Larrabee, widow of the former city missionary, A. Larrabee, passed away Monday, April 8th, at her home in this city after a short illness. Her funeral was held in the Monroe Street Church April 11th, C. C. Morrison and C. G. Kindred having charge of the services.

The annual convention of the Cook County Sunday School Union was held last week in the Immanuel Baptist Church. The convention was attended by 500 delegates who gathered for the conference and listened to stirring addresses by some of the best known Sunday School workers of the city and country. C. G. Kindred and W. C. Pearce represented the Chicago Disciples on the program.

CHRISTIAN CHURCH BANQUET.

The sixth annual Fellowship Banquet of the Peoria Christian Church will occur Friday evening, April 26th. Covers will be laid for 252 members and friends. Rev. George H. Combs, pastor of the Independence Boulevard Christian Church, Kansas City, a speaker of national fame, has been chosen to give the main address following the banquet, which will be served by the ladies of the church at 6:30 o'clock.

Juvenile Logic.

Little Ethel was learning to sew, and one day, after vainly trying to thread a needle, she asked:

"Mamma, don't they call the hole in a needle an eye?"

"Yes, dear," replied her mother.

"Well, I'll bet this old needle is cross-eyed."

"Does that man speak in his official capacity?"

"Certainly not," answered Senator Sorghum. "He invariably speaks in his official incapacity."—Washington Star.

WHAT ABOUT AMERICA?

Some one has said:—

"If God intends to save the world, He cannot afford to make an exception of America."

Another:—

"This country is His chosen instrument of blessing to mankind; and God's plans never fail."

Still another:—

"Ours is the elect nation for the age to come. We are the chosen people. We cannot afford to wait. The plans of God will not wait."

And yet another:—

"Our plea is not America for America's sake, but America for the world's sake."

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FROM THE FIELD

TELEGRAMS

Paris, Ky., April 21.—Great interest in the meeting. Thirty-three additions to-day. Fifty-three first eight days. I. J. Spencer is evangelist. Miss Una Dell Berry is leader of song.

Carey E. Morgan.

Cedar Rapids, Ia., April 21.—Fifty-one converts to-day. Two hundred and sixty-five to date. Spoke to a thousand men only. Noble pastors. Grand helpers. Greatest possible interest.

Charles Reign Scoville.

Independence, Mo., April 22.—Forty here in two weeks. Fourteen confessions yesterday. Immense crowd. Marshall regular Napoleon in "Marshalling" force. Continue with deep interest.

Small and St. John.

ALABAMA

Birmingham—In all departments the work of the Woodlawn church is growing in a very encouraging way. There was one confession April 14th, making three since the last report. W. H. Miller, city evangelist, cares for the interests of this church.

SOUTH DAKOTA

Oacoma.—Evangelist J. P. Childs and C. E. Booth are in a meeting with this church in which there had been six additions April 18th, the first additions since the church was built five years ago.

ILLINOIS

Atlanta—The closing days of the pastorate of Ivan W. Agee are days of victory. April 11th, there were three additions. Mr. Agee begins his pastorate in Greenville, Ill., May 1st.

Carmine—Frank Thompson, the pastor, has the help of J. V. Coombs, evangelist, and Miss Lucile May Park, singer, in the greatest meeting ever held in this church. In the beginning of the third week there had been 82 additions,

with the meeting to continue indefinitely.

Cuba—Since Easter, in the regular services of this church, there have been 16 additions by confession and two otherwise. Some of these are prominent people in the community, who will bring much strength to the congregation. The church is happy in the promise and growth in every department. A. Immanuel Zeller is the pastor.

Freeport.—Two persons were added to the church by letter last Sunday. The Sunday School contest has increased the enrollment 72 in three Sundays, thus raising it from 45 to 117. J. A. Barnett is a vigorous leader.

Sumner.—In a meeting with home forces with this church of which J. J. Bare is the pastor, there were four additions, two of them by confession. This makes a total of ten since the beginning of the ministry of Brother Bare.

IOWA

Bloomfield—F. D. Ferrall, the pastor, with the hearty co-operation of his people is successfully carrying forward the work of this church. On April 11th, there were two additions to the membership of the church, one by confession.

Charles City—G. A. Hess, the pastor, received one confession April 14th, the head of a family.

Fort Madison—B. L. Kline and his people, with the assistance of H. G. Bennett and Singing Evangelist Babbitt, are in a meeting in which there were 49 additions, at the beginning of last week.

KANSAS

Herrington.—J. M. Lowe assisted Ray Lessing the pastor in a 15 days' meeting in which there were 25 additions, and four in the Sunday services following the meeting. Though still in touch with the State Board, Brother Lowe may be secured for meetings in other states as well as Kansas. Address him at 1024 Taylor street, Topeka.

Kansas City—In the regular services of the North Side church, April 11th, there were four confessions. The previous Sunday there were three additions. James S. Myers leads with vigor and success in the work of the church.

NEBRASKA

Hebron—In the prosperous work of this church, under the leadership of E. C. Davis, the pastor, there have been four additions, two of them by baptism, since the last report.

Clay Center—A. G. Smith, the pastor, reports two confessions in the regular services during this month.

NEW YORK

Wellsville.—In the services on April 14th, there were 8 baptisms. L. C. McPherson is the minister. Plans are under way to recarpet the church building.

Buffalo.—There were three additions April 14th in the Jefferson Street Church. B. S. Ferrall, the pastor, is leading in the organization of a new mission school, which began its work recently with 150 present.

OKLAHOMA

El Reno—O. L. Smith is the energetic pastor of this church. Recently he has had the help of Evangelist R. H. Fife

in a meeting which closed April 11th. During the meeting 114 persons were received into the membership of the church, 74 of these by confession. Fifty-one were adults and 54 young people, nine children from the Sunday school under ten years of age. The Bible school

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and Christian Endeavor Society were strong factors in the success of the meeting. The work is much strengthened by the meeting and commends very highly the work of both evangelists.

TEXAS

Amarillo.—S. W. Jackson, the district evangelist of the Panhandle District of Texas, preached for Jewell Howard, pastor of this church, April 14th, and raised \$50 for district work. There were five additions, one by confession. Under Brother Howard, the church is in prosperous condition.

MINNESOTA GLEANINGS.

By Baxter Waters.

There is a general activity among our churches in Minnesota. Many of them sent liberal offerings for foreign missions and will join in home missions May 1st. Several of the Sunday schools are in special contests whereby the membership is enlarged. Winona has more than doubled its school, the attendance being increased to 152. Grand Avenue, Minneapolis, reached the splendid record of 234. A new school has been organized at University Place, Minneapolis. Our school at Duluth has spent a winter of interesting work. We have taken on new interest since the Blakeslee system of lesson study has been introduced. Our superintendent, E. A. Risdon, has been elected president of the Duluth Sunday School Association.

We lose J. F. Ainsworth from the churches at Truman and Lewisville. The work here is in good condition. M. D. Baumer resigns at Pleasant Grove and Simpson on account of sickness in his family. We are sorry to give the good brethren up, but trust others will take the work up.

Bro. C. B. Osgood reports six baptisms recently at Winona.

T. J. Dow reports four added at Grand Avenue, Minneapolis.

P. J. Rice reports six confessions and one by statement at Portland Avenue.

We had four baptisms at Duluth Easter evening. Our work here grows.

C. R. Neel held good meetings at Cohasset with 16 confessions and organized a new church.

The state convention will meet in Portland Avenue church June 19-21. This is our jubilee convention and we hope to make it the best in history of the state.

The Endeavorers will have the first night, which will be a rousing session. We look for a number of prominent speakers from out of the state.

There are many mission points in the state where religious work needs to be done. We need more men, and many of our weaker churches need the protection of the Home Board till they can get strong enough to stand on their feet. The foreign population is great and growing. One thousand Austrians landed in Duluth a few days ago. They are scattered out among the mining towns. They are a rough class and confront us as a great problem. All the strong denominations are doing work among the Scandinavians, and many among the Finlanders. We should awaken to the great opportunity for religious work among these people.

Duluth is to have a new steel plant and is all aglow with the impetus of a new boom. We need more Christian workers here.

Duluth, Minn.

ENCOURAGING PROGRESS.

The churches, as churches, are making encouraging progress in their offerings for Foreign Missions. The following figures refer to the receipts from the churches from October 1, 1906, to April 15, 1907, or six months and fifteen days.

The total number of contributing churches is 2,493, a gain of 361, or about 17 per cent. This is a very gratifying gain, indeed. If we keep up this percentage of gain, we will be able to report nearly 4,000 contributing churches at the next national convention. We beseech every preacher and every church officer to aid us in enlisting the churches in this great Centennial offering.

The churches have given \$61,874, a gain of \$12,420, or 25 per cent. This is

the greatest gain ever made for the corresponding time in the history of the Foreign Society, and if this percentage of gain continues for the next five and one-half months, or until September 30, the churches, as churches, will give \$136,250 against \$109,000 last year. In that case we are sure to reach \$300,000. Shall we not continue the gains? Let every preacher and church answer with an emphatic yes!

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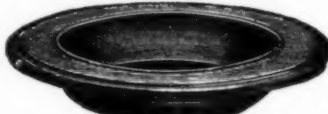
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Another encouraging item. It is this. Seventeen new Living Link churches have reported this year and we are confidently expecting at least three more.

These are encouraging facts. Our people are coming to a larger missionary life. There is no doubt about it. It is seen on every hand.

In the midst of our encouragement we are reminded that we are behind \$11,879 in personal offerings and \$7,167 in bequests. But we will more than overcome all this some way.

All eyes are now upon Children's Day. We ought to gain at least \$10,000 the first Sunday in June. We believe we will. Let every friend do his best.

F. M. Rains,
Stephen J. Corey,
Secretaries.

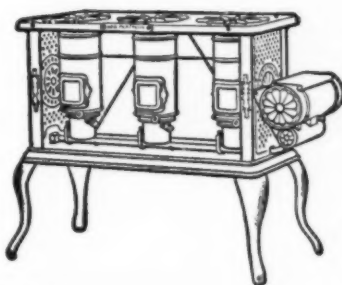
CONVENTION IN INDIA

The annual convention of the Missionaries of the Church of Christ with reports covering the year 1906, was held in Bilaspur, Central Provinces, India, March 19 to 23, 1907. It was a very hopeful and helpful gathering. At atmosphere of spirituality and of courage pervaded all the sessions. It was pronounced by some of the oldest workers on the field to be the best convention ever attended by them in India. The six stations of the Foreign Christian Missionary Society and the ten stations of the Christian Women's Board of Missions were all represented, reporting a total, including those on furlough, of 63 workers and five assistant missionaries. During the year our numbers were depleted to the extent of two by the death of the lamented Bro. G. L. Wharton, of the Bible College, Jubblepur, and of Miss Gertrude Archer, daughter of Mr. and Mrs. G. W. Brown, also of Jubblepur, where Bro. Brown has charge of the Bible College work.

During the year three new workers, two under the direction of the F. C. M. S. and one of the C. W. B. M., came to the field, and three returned from furlough. Tabulated statistical reports of the work will be presented later, so no effort will be made to present such here, but a few things along that line will be interesting. Over 40,000 patients were treated by the Medical Workers, about 1,000 of these being surgical operations. About 2,500 boys and girls were taught in the schools maintained by the Mission. Aside from the direct opportunity to present the Gospel to them daily, this means much in the way of breaking down caste prejudices and preparing the way for future work. Aside from those in the orphanages, about 2,000 somewhat regular attendants were enrolled in the Sunday schools, taught weekly in the stations and villages round about.

One of the most encouraging and important events of the year was the formation of an Indian Christian Missionary Society within the Indian church. This is "offered," managed and supported by Indian Christians, and plans are already made to maintain at least one worker in a field chosen by them, this year. This means much more than one additional worker for this year. It means that the Indian Christian is awake to the call of the Gospel, and to the need of his brother. This has been a problem, causing much concern in past years and this activity is hailed with joy and thanksgiving. Another item worth mentioning is the revival in India. Whether

What "Blue Flame" Means



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MONON ROUTE

the word be a correct one or not, or whether it correctly defines the awakening now taking place in India or no, matters not. That a spiritual quickening is going on in India, cannot be denied, nor does any want to deny. It is perfectly natural that less emotional features would be found accompanying such a manifestation among our people, than among those whose presentation of the gospel is colored with more emotion, but there are unmistakable signs of such a quickening, and of more Spiritual power, among the workers of the Christian Mission. The recent convention was pregnant with it. The cry is for MORE workers to properly man the stations now open, and to enter new fields ready and waiting.

With thanksgiving for the blessings of the past year, we look forward to the work of the new. "Pray ye the Lord of the harvest, that he send forth (more) laborers." And, brother, sister, why not help answer the prayer?

Wilmer Monroe.

Jhansi, U. P. India.

SAVING A CAPITAL CITY CHURCH.

Dear Brother:—It is useless for me to give your readers a long line of history connected with our little church at Baton Rouge, the capitol of Louisiana. Suffice it to say that before the war of the 60's we had a good church here and it was doing a great work and only owed a mortgage debt of \$500. The war came on, the brethren were taken away and killed, and financially broken up. The result was that the church was broken up and scattered and the property sold to satisfy a mortgage of \$500. The Jews now own the building and are using it for a synagogue, it now being worth \$10,000 outside the lot on which it stands.

Almost forty years passed and in 1903 our Board sent Evangelist J. L. Had-dock, one of our faithful men, to Baton Rouge that he might try to restore our lost cause in this splendid capital.

To make a long story short, a State Convention met with the new congregation of 90 members that Brother Had-dock had gathered from all sources from which it was possible to move an individual. At this state convention there were several national secretaries, along with many prominent people from all over the country. This convention led the building enterprise. The little church was too young and inexperienced to say what it wanted or was willing to stand for. The result was that the little church of poor people was led into buying a \$3,000 lot and building an \$8,500 house on it, making it cost \$11,500. From one source and another they received and paid out about \$5,000 on the property, which left them owing \$6,600, which the little church was never able to reduce one dollar from the time the house was built till I took hold of the work three months and nine days ago. The membership had been reduced to about twenty-five active members, all poor in this world's goods.

I was sent here by the A. C. M. S., the C. W. B. M. and the Louisiana state society, as an emergency specialist to save this property.

I put the matter before our people here the best I could and had the church members subscribe and pay from 14 to 21 per cent of their entire income to this debt. Then I put it before our brother-

Millions of Dollars

are made every year in the book business. Every family, rich or poor, must have books. During the last few years, \$7,500,000.00 have been expended for Modern Eloquence, \$2,000,000.00 for Standard's Lectures, \$2,000,000.00 for the Century Dictionary, and the tremendous sum of \$41,000,000.00, covering over half a million sets of the Encyclopedia Britannica. These books were sold by subscription in American homes and sales are still going on.

We have a subscription publication which sells more readily than any of the above. The demand is already so tremendous that more capital is required to swing it, or get behind on orders. Profits are enormous, several times savings bank interest.

We have arranged a plan whereby

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becoming stockholders in a profitable business, based on twenty years' experience. Remember, the success of this publication is not away off in the future—it is not prospective, but it is a success at the present time and growing in demand every hour. Sales of this publication at the time of publishing this advertisement

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This is an exceptional opportunity for those of small means to get in on the ground floor in a business which legitimately pays large dividends and is as solid as the Rock of Gibraltar. It cannot be held open for long as the response is certain to be so great that we shall have all the capital we need to increase the number of our presses and secure stock to be turned out in completed books, which are selling like wildfire.

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hood through some of our papers. Meanwhile wife and I began a three-months' protracted meeting which is now five weeks old. Result: We have paid \$2,000 of the debt and added 33 1-3 per cent to the membership of the church. Checks and money orders are coming from Maine to Mexico. I need \$2,500 more, and I take this method of asking the Century readers to join the band of givers to this work and help save this property. Three months and nine days ago this congregation was actually seeking a market for this splendid press brick house. My services as usual in such cases were a last resort measure—an emergency measure. Over sixty Christian Churches are standing to-day on account of our efforts in buying, building and saving from sale houses of worship. I hope the brethren will not keep me waiting but send their donations and help me get this debt reduced below the "danger line," so I can go on and help out some other church that is in distress. The receipts for yesterday were \$186 from churches and individuals outside of Baton Rouge.

For reference I will name any of the secretaries whose boards help to pay my salary—See above. All money will be receipted for.

Send to Prof. W. R. Dodson, State University, Baton Rouge, La., or, if you prefer, to the writer.

Yours faithfully,

John A. Stevens,

State Cor. Sec'y, L. C. M. S., 314 3rd St.,
Baton Rouge, La.

"Let me see," mused Rimer, "who was the poet, who sang of 'the charm that maketh—womankind?'"

IN MEMORIAM.

Miss Margret Reid Gould, for fifty years a faithful and devoted member of the First Church of Disciples of Christ, West 56th street, New York City, died on April 2nd. Sister Gould was a granddaughter of David and Margret Reid, who were members of this church in 1814 and 1820, respectively, when Henry Errett was its elder. Sister Gould's father and mother were baptized in 1836, and her uncle, David Reid, frequently preached for the church in its earlier history. Her aunts, Mrs. Charles Baxter and Mrs. William Sinclair, now deceased, were earnest and devoted members of the church. Miss Louise A. Reid, the only surviving member of the Reid family, is still a member of the First Church. Sister Margret R. Gould was a faithful and earnest worker in our Bible school, and was one of the most active workers in our Ladies' Aid Society. She will be greatly missed by all who knew her. Gentle and kind, quiet in manner, she had many friends. Of her immediate family, she leaves three sisters, Misses Mary L., S. Irene and Emma E. Gould, besides a number of cousins, to mourn her loss. Her sisters, like her, are active in Bible school and church work.

New York, April 9, 1907.

Robert Christie.

WOOSTER, OHIO, NEWS.

N. T. Sims continues at Nashville. A good meeting was held there recently. —C. C. Maple has been doing faithful work in Fredericksburg, and remains for another year. The church is prospering under the efficient leadership of J. K. Shellenberger. A Junior C. E. is a new organization. —A. Bird has closed his

work at Orville. He will give all his time to Barbarton. The Orville church is looking for a preacher. —W. P. Murray is doing a fine work in the new field at Lucas. —C. Brooks Voorhees closed his work April 1st in Londonville. —I closed my ministry at Brink Haven March 24th, and Jeromville March 24th. —E. H. Mansfield's church in Millersburg carries forward its work with success. —H. H. Tillock is keeping busy with the work at Holmesville and Welcome. —L. O. Newcomer is a new man on the field at Mt. Vernon. By the help of home forces he is holding the big meeting of the town. —April 14th J. K. Schellenberger delivered an address for the American Bible Society in this city. —Chas. Pearce has his work moving splendidly along in Ashland. There were over 50 additions in a recent meeting. —The zeal of W. R. Walker is manifest in frequent additions at Killbuck and Glenmont. —We wish that some of the enthusiasm of the work in Canton would come this way. P. H. Welshimer went to that city to wake it up. —We are sorry to see J. W. Kearns leave the state. We are glad to welcome his successor from Missouri, Kyle Brooks. May his work in Massillon be fruitful.

J. W. Baker.

I can show a few sprightly, energetic girls how to secure an education without money in one of the best southern schools for girls. Only those who mean business and are willing to do some work at home need apply. This is a good proposition, and it will pay to investigate it. G. P. Simmons, President Madison Institute, Box 575, Richmond, Ky.

Books for Sunday School Workers

A list of the best books published on organized Sunday School work, methods, etc., for teachers and officers, also list of books for primary workers

PRIMER OF TEACHING. By John Adams. Published with special reference to Sunday school work. With introduction and notes by Henry F. Cope, teacher-training secretary of the Cook County Sunday School Association. Paper binding. Net price, 25 cents.

HOW TO CONDUCT A SUNDAY SCHOOL. By Marian Lawrance, general secretary of the International Sunday School Association. Suggestions and Ideal Plans for the conduct of Sunday Schools in all departments. There is not a line of untested theory. It is an encyclopedia of Sunday school wisdom, 12mo, cloth. Net price, \$1.25.

MODERN METHODS IN SUNDAY SCHOOL WORK. By Geo. W. Mead. An eminently practical volume setting forth the improved methods which are giving such large and inspiring results in the more successful Sunday schools of to-day, together with their underlying principles in the light of the new educational ideals. 12mo, cloth, 376 pages. Net price, \$1.50.

THE NATURAL WAY IN MORAL TRAINING. By Patterson Du Bois. Four modes of nurture. No book published gives a clearer setting forth of the new psychology. 12mo, cloth. Net price, \$1.25.

PELOUBET'S SELECT NOTES. By Rev. F. N. Peloubet, D. D. This commentary on the Sunday School Lessons is the one book every teacher must have in order to do the best work. A veritable storehouse of selected facts, explanations, deductions, and comments. Accurate colored maps and profuse illustrations illuminate the text and create an intelligent and instructive view of the subject matter. Bound in cloth. Publisher's price, \$1.25. Our price, 98 cents.

(By mail, 15 cents extra.)

THE BLACKBOARD IN THE SUNDAY SCHOOL. By Henry Turner Bailey. A most practical book, replete with happy illustrations. Deals with the principles of teaching in the most intelligent manner. An aid to those who value the blackboard in teaching the fundamental truths of the Gospel. Publisher's price, 75 cents. Our price, 59 cents.

(By mail, 8 cents extra.)

INDIVIDUAL WORK FOR INDIVIDUALS. By Rev. H. Clay Trumbull. A record of personal experiences and convictions showing the influence and value of personal work. Publisher's price, 75 cents. Our price, 59 cents.

(By mail 8 cents extra.)

PRINCIPLES AND IDEALS FOR THE SUNDAY SCHOOL. By Ernest De Witt Burton and Shailer Mathews. Contains the actual results of practical Sunday School Teachers. It is a book, not of theories but of conclusions. Net price, \$1.00.

A MANUAL OF SUNDAY SCHOOL METHODS. By Addison P. Foster. A comprehensive treatment of Sunday School principles and methods in compact form. Publisher's price, 75 cents. Our price, 59 cents.

(By mail, 8 cents extra.)

GUIDE-BOARDS FOR TEACHERS IN THE SUNDAY SCHOOL. By W. H. Hall. Talks on the duties and opportunities of teachers as guides in times of doubt and difficulty in the life of the scholar. Publisher's price, 75 cents. Our price, 59 cents.

(By mail, 8 cents extra.)

AN OUTLINE OF A BIBLE SCHOOL CURRICULUM. By G. W. Pease. A volume that is presented with the hope that it may be helpful to those earnest, intelligent superintendents who are alive to the radical defects of the present system, and who are willing to test by experiment whatever gives promise of better results. Net price, \$1.50.

THE MODEL SUPERINTENDENT. By Rev. H. Clay Trumbull, D. D. It is an object lesson showing how a pre-eminently successful superintendent actually did his work. Publisher's price, \$1.35. Our price, 98 cents.

(By mail, 12 cents extra.)

SUNDAY SCHOOL SUCCESS. By Amos E. Wells. The author writes from his rich fund of knowledge and wisdom gained by personal experience in practical Sunday School work. A handbook on methods of work. Publisher's price, \$1.25. Our price, 98 cents.

(By mail, 12 cents extra.)

TEACHING AND TEACHERS. By Rev. H. Clay Trumbull, D. D. A handbook for Sunday School teaching. Its style is readable and adapted to the ordinary teacher's comprehension, while the whole structure of the work is based on sound philosophical principles. Publisher's price, \$1.25. Our price, 98 cents.

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YALE LECTURES ON THE SUNDAY SCHOOL. By Rev. H. Clay Trumbull, D. D. A series of lectures on the origin, mission, methods and auxiliaries of the Sunday School, forming the Lyman Beecher lectures delivered before the Yale Divinity School. Publisher's price, \$2.00. Our price, \$1.60.

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WAYS OF WORKING. By Rev. A. F. Schaffner, D. D. Covers every phase of Sunday school work in a clear, instructive manner. All the methods of work suggested have been tried and approved by the author. It is a book to stimulate others in the line of advance. Publisher's price, \$1.00. Our price, 75 cents.

(By mail, 10 cents extra.)

THE SEVEN LAWS OF TEACHING. By John M. Gregory, LL. D. This discussion of these laws reaches every valuable principle in education and every practical rule which can be of use in the teacher's work. Net price, 50 cents.

(By mail, 12 cents extra.)

REVISED NORMAL LESSONS. By Jesse Lyman Hurlbut. A revision of Outline Normal Lessons, gathered into a book. A general view of the most important subjects necessary to a knowledge of the Bible and of Sunday School work. Price net, 25c postpaid.

SUGGESTED FOR PRIMARY TEACHERS

BECKONINGS FROM LITTLE HANDS. By Patterson Du Bois. Mrs. Sangster says, "I have nowhere seen anything approaching it in tender suggestiveness and appreciation of child life." Marion Lawrence says, "This is the best book we know of for primary teachers." Publisher's price, 75 cents. Our price, 59 cents.

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THE POINT OF CONTACT IN TEACHING. By Patterson Du Bois. An untechnical treatment of a single vital principle, essential in gaining an entrance to the child mind. Publisher's price, 75 cents. Our price, 59 cents.

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Announcement Extraordinary

We hereby give notice to the Brethren everywhere, in congregation and convention, in Sunday School and society, that the work immediately before you, and until June first, is the raising of funds for EVANGELIZING AMERICA.

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Let pulpit and pew unite to set forth our needs and opportunities; as one voice proclaim in every gathering our great record of work done—three thousand two hundred churches established, one hundred and fifty regiments of Christian soldiers baptised, and a great host that no man can number, improved in life, and pointed to Him who bears away the sins of the world. Tell of our Centennial aims; tell of more than 10,000 places in America needy and destitute of Churches of Christ; tell of denizens of slums, and prosperous suburbanites, of mountaineer and frontiersman, of Mormon and Negro, of Jew, Foreigner and American heathen all needing churches and missionaries—more than 50,000,000 outside of churches in the United States.

Insist that in the interest of these, all other things and persons be thrust aside, proscribed, prohibited from being heard in our churches or elsewhere.

Call upon all to lay by in store as they have been prospered, and on May 5th make an offering for the salvation of those who are bruised and neglected in America. A ten fold greater offering than that of last year can be wisely administered this year. We call upon you to do your part.

Send all offerings to

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